A U M

The being which is the inner self and which is minute, is always migrating in consequence of the connexion with the subtle body. The deluded do not perceive that Lord, primeval and radiant, and possessed of creative power; but devotees perceive him within themselves.—*Sanatsugatiya.*

THEOSOPHY

Vol. VI AUGUST, 1918 No. 10

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THIBETAN TEACHINGS*

A Long-Delayed Promise Fulfilled.

"They who are on the summit of a mountain can see all men; in like manner they who are intelligent and free from sorrow are enabled to ascend above the paradise of the Gods; and when they there have seen the subjection of man to birth and death and the sorrows by which he is afflicted, they open the doors of the immortal."

—From the *Tched-du brjod-pai tsoms* of the Bkah-Hgyur.

IN THE January number of *The Theosophist* for 1882, we promised our readers the opinions of the Venerable Chohan-Lama—the chief of the Archive-registrars of the libraries containing manuscripts on esoteric doctrines belonging to the Ta-loï and Ta-shühlumpo Lamas Rim-boche of Tibet—on certain conclusions arrived at by the author of *Buddha and Early Buddhism.* Owing to the brotherly kindness of a disciple of the learned Chohan, than whom no one in Tibet is more deeply versed in the science of esoteric and exoteric Buddhism, we are now able to give a few of the doctrines which have a direct bearing on these conclusions. It is our firm belief that the learned Chohan's letters, and the notes accompanying them, could not arrive at a more opportune time. Besides the many and various misconceptions of our doctrines, we have more than once been taken severely to task by some of the most intelligent Spiritualists for misleading them as to the real attitude and belief

* This article by H. P. Blavatsky was first published in *Lucifer* for September, 1894.

of Hindus and Buddhists as to "spirits of the departed." Indeed, according to some Spiritualists, "the Buddhist belief is permeated by the distinctive and peculiar note of modern Spiritualism, the presence and guardianship of departed spirits," and the Theosophists have been guilty of misrepresenting this belief. They have had the hardihood, for instance, to maintain that this "belief in the intervention of departed human spirits" was anathema maranatha in the East, whereas it is "in effect, a permeating principle of Buddhism."

What every Hindu, of whatever caste and education, thinks of the "intervention of departed spirits" is so well known throughout the length and breadth of India that it would be loss of time to repeat the oft-told tale. There are a few converts to modern Spiritualism, such as Babu Peary Chand Mittra, whose great personal purity of life would make such intercourse harmless for him, even were he not indifferent to physical phenomena, holding but to the purely spiritual, subjective side of such communion. But, if these be excepted, we boldly reassert what we have always maintained: that there is not a Hindu who does not loathe the very idea of the reappearance of a departed "spirit" whom he will ever regard as impure; and that with these exceptions no Hindu believes that, except in cases of suicide, or death by accident, any spirit but an evil one can return to earth. Therefore, leaving the Hindus out of the question, we will give the ideas of the Northern Buddhists on the subject, hoping to add those of the Southern Buddhists to them in good time. And, when we say "Buddhists," we do not include the innumerable heretical sects teeming throughout Japan and China who have lost every right to that appellation. With these we have nought to do We think but of Buddhists of the Northern and Southern Churches—the Roman Catholics and the Protestants of Buddhism, so to say.

The subject which our learned Tibetan correspondent treats is based on a few direct questions offered by us with a humble request that they should be answered, and the following paragraph from *Buddha and Early Buddhism*:

"I have dwelt somewhat at length on this supernaturalism, because it is of the highest importance to our theme. Buddhism was plainly an elaborate apparatus to nullify the action of evil spirits by the aid of good spirits operating at their highest potentiality through the instrumentality of the corpse or a portion of the corpse of the chief aiding spirit. The Buddhist temple, the Buddhist rites, the Buddhist liturgy, all seem based on this one idea that a whole or portions of a dead body was necessary. What were these assisting spirits? Every Buddhist, ancient or modern, would at once admit that a spirit that has not yet attained the Bodhi or spiritual awakenment cannot be a good spirit. It can do no good thing; more than that, it must do evil things.

"The answer of Northern Buddhism is that the good spirits are the Buddhas, the dead prophets. They come from certain 'fields of the Buddhas'" to commune with earth.

Our learned Tibetan friend writes:

"Let me say at once that monks and laymen give the most ridiculously absurd digest of the Law of Faith, the popular beliefs of Tibet. The Capuchin Della Penna's account of the brotherhood of the 'Byang-tsiub' is simply absurd. Taking from the Bkah-hgyur and other books of the Tibetan laws some literal descriptions, he then embellishes them with his own interpretation. Thus he speaks of the fabled worlds of 'spirits,' where live the 'Lha, who are like gods'; adding that the Tibetans imagine 'these places to be in the air above a great mountain, about a hundred and sixty thousand leagues high and thirty-two thousand leagues in circuit; which is made up of four parts, being of crystal to the east, of the red ruby to the west, of gold to the north, and of the green precious stone—lapis lazuli—to the south. In these abodes of bliss they—the Lha—remain as long as they please, and then pass to the paradise of other worlds.'

"This description resembles far more—if my memory of the missionary-school-going period at Lahoula does not deceive me—the 'new Jerusalem coming down from God out of heaven' in John's vision—that city which measured 'twelve thousand furlongs,' whose walls were of 'jasper,' the buildings of 'pure gold,' the foundations of the walls 'garnished with all manner of precious stones' and 'the twelve gates were twelve pearls' than the city of the Jang-Chhub either in the Bkah-hgyur or in the ideas of the Tibetans. In the first place, the sacred canon of the Tibetans, the Bkah-hgyur and Bstan-hgyur, comprises one thousand seven hundred and seven distinct works—one thousand and eighty-three public and six hundred and twenty-four secret volumes—the former being composed of three hundred and fifty and the latter of seventy-seven folio volumes.

"Could they even by chance have seen them, I can assure the Theosophists that the contents of these volumes could never be understood by anyone who had not been given the key to their peculiar character, and to their hidden meaning.

"Every description of localities is figurative in our system; every name and word is purposely veiled; and a student, before he is given any further instruction, has to study the mode of deciphering, and then of comprehending and learning the equivalent secret term or synonym for nearly every word of our religious language. The Egyptian enchorial or hieratic system is child's play to the deciphering of our sacred puzzles. Even in those volumes to which the masses have access, every sentence has a dual meaning, one intended for the unlearned, and the other for those who have received the key to the records.

"If the efforts of such well-meaning, studious and conscientious men as the authors of *Buddhist Records of the Western World*, and *Buddha and Early Buddhism*—whose poetical hypotheses may be upset and contradicted, one by one, with the greatest ease—resulted in nought, verily then, the attempts of the predecessors and

successors of the Abbés Huc, Gabet and others must prove a sorry failure; since the former have not and the latter have, an object to achieve in purposely disfiguring the unparalleled and glorious teachings of our blessed master, Shakya Thub-pa.

"In *The Theosophist* for October, 1881, a correspondent correctly informs the reader that Guatama the Buddha, the wise, 'insisted upon initiation being thrown open to all who were qualified.' This is true; such was the original design put for some time in practice by the great Song-gyas, and before he had become the All-Wise. But three or four centuries after his separation from this earthly coil, when Asoka, the great supporter of our religion, had left the world, the Arhat initiates, owing to the secret but steady opposition of the Brâhmans to their system, had to drop out of the country one by one and seek safety beyond the Himâlayas. Thus, though popular Buddhism did not spread in Tibet before the seventh century, the Buddhist initiates of the mysteries and esoteric system of the Aryan Twice-born, leaving their motherland, India, sought refuge with the pre-Buddhistic ascetics; those who had the Good Doctrine, even before the days of Shâkya-Muni. These ascetics had dwelt beyond the Himâlayan ranges from time immemorial. They are the direct successors of those Aryan sages who, instead of accompanying their Brâhman brothers in the pre-historical emigration from Lake Mânasasarovara across the Snowy Range into the hot plains of the Seven Rivers, had preferred to remain in their inaccessible and unknown fastnesses. No wonder, indeed, if the Aryan esoteric doctrine and our Arahat doctrines are found to be almost identical. Truth, like the sun over our heads, is one; but it seems as if this eternal truism must be constantly reiterated to make the dark, as much as the white, people remember it. Only that truth may be kept pure and unpolluted by human exaggerations—its very votaries betimes seeking to adapt it, to pervert and disfigure its fair face to their own selfish ends—it has to be hidden far away from the eye of the profane. Since the days of the earliest universal mysteries up to the time of our great Shâkya Tathâgata Buddha, who reduced and interpreted the system for the salvation of all, the divine Voice of the Self, known as Kwan-yin, was heard but in the sacred solitude of the preparatory mysteries.

"Our world-honoured Tsong-kha-pa closing his fifth Dam-ngag reminds us that 'every sacred truth, which the ignorant are unable to comprehend under its true light, ought to be hidden within a triple casket concealing itself as the tortoise conceals his head within his shell; ought to show her face but to those who are desirous of obtaining the condition of Anuttara Samyak Sambodhi'—the most merciful and enlightened heart.

"There is a dual meaning, then, even in the canon thrown open to the people, and, quite recently, to Western scholars. I will now try to correct the errors—too intentional, I am sorry to say, in the case of the Jesuit writers. No doubt but that the Chinese and

Tibetan Scriptures, so-called, the standard works of China and Japan, some written by our most learned scholars, many of whom—as uninitiated though sincere and pious men—commented upon what they never rightly understood, contain a mass of mythological and legendary matter more fit for nursery folk-lore than an exposition of the Wisdom Religion as preached by the world's Saviour. But none of these are to be found in the canon; and, though preserved in most of the Lamasery libraries, they are read and implicitly believed in only by the credulous and pious whose simplicity forbids them ever stepping across the threshold of reality. To this class belong *The Buddhist Cosmos*, written by the Bonze Jin-ch'an, of Pekin; *The Shing-Tao-ki*, or 'The Records of the Enlightenment of Tathâgata,' by Wang-Puh, in the seventh century, *The Hi-shai Sûtra*, or 'Book of Creation,' various volumes on heaven and hell, and so forth—poetic fictions grouped around a symbolism evolved as an afterthought.

"But the records from which our scholastic author, the monk Della Penna quotes—or I should rather say, misquotes—contain no fiction, but simply information for future generations, who may, by that time, have obtained the key to the right reading of them. The 'Lha' of whom Della Penna speaks but to deride the fable, they who 'have attained the position of saints in this world,' were simply the initiated Arhats, the adepts of many and various grades, generally known under the name of Bhanté or Brothers. In the book known as the *Avatamsaka Sûtra*, in the section on 'the Supreme Atman—Self—as manifested in the character of the Arhats and Pratyeka Buddhas,' it is stated that 'Because from the beginning, all sentient creatures have confused the truth, and embraced the false; therefore has there come into existence a hidden knowledge called Alaya Vijñâna.' 'Who is in the possession of the true hidden knowledge?' 'The great teachers of the Snowy Mountain,' is the response in *The Book of Law*. The Snowy Mountain is the 'mountain a hundred and sixty thousand leagues high.' Let us see what this means. The last three ciphers being simply left out, we have a hundred and sixty leagues; a Tibetan league is nearly five miles; this gives us seven hundred and eighty miles from a certain holy spot, by a distinct road to the west. This becomes as clear as can be, even in Della Penna's further description, to one who has but a glimpse of the truth. 'According to their law,' says that monk, 'in the west of this world, is an eternal world, a paradise, and in it a saint called Ho-pahme, which means "Saint of Splendour and Infinite Light." This saint has many distinct "powers," who are all called "chang-chub," which—he adds in a footnote—means "the spirits of those who, on account of their perfection, do not care to become saints, and train and instruct the bodies of the reborn Lamas, so that they may help the living."'

"This shows that these presumably dead 'chang-chubs' are living Bodhisatwas or Bhanté, known under various names among Tibetan people; among others, Lha, or 'spirits,' as they are supposed to have

an existence more in spirit than in flesh. At death they often renounce Nirvâna—the bliss of eternal rest, or oblivion of personality—to remain in their spiritualized astral selves for the good of their disciples and humanity in general.

"To some Theosophists, at least, my meaning must be clear, though some are sure to rebel against the explanation. Yet we maintain that there is no possibility of an entirely pure 'self' remaining in the terrestrial atmosphere after his liberation from the physical body, in his own personality, in which he moved upon earth. Only three exceptions are made to this rule:

"The holy motive prompting a Bodhisatwa, a Sravaka, or Rahat to help to the same bliss those who remain behind him, the living; in which case he will stop to instruct them either from within or without; or, secondly, those who, however pure, harmless and comparatively free from sin during their lives, have been so engrossed with some particular idea in connection with one of the human mâyâs as to pass away amidst that all-absorbing thought; and, thirdly, persons in whom an intense and holy love, such as that of a mother for her orphaned children, creates or generates an indomitable will fed by that boundless love to tarry with and among the living in their inner selves.

"The periods allotted for these exceptional cases vary. In the first case, owing to the knowledge acquired in his condition of Anuttara Samyak Sambodhi—the most holy and enlightened heart—the Bodhisatwa has no fixed limit. Accustomed to remain for hours and days in his astral form during life, he has power after death to create around him his own conditions, calculated to check the natural tendency of the other principles to rejoin their respective elements, and can descend or even remain on earth for centuries and millenniums. In the second case, the period will last until the all-powerful magnetic attraction of the subject of the thought—intensely concentrated at the moment of death—becomes weakened and gradually fades out. In the third, the attraction is broken either by the death or the moral unworthiness of the loved ones. It cannot in either case last more than a lifetime.

"In all other cases of apparitions or communications by whatever mode, the 'spirit' will prove a wicked 'bhûta' or 'ro-lang' at best—the soulless shell of an 'elementary.' The 'Good Doctrine' is rejected on account of the unwarranted accusation that 'adepts' only claim the privilege of immortality. No such claim was ever brought forward by any eastern adept or initiate. Very true, our Masters teach us 'that immortality is conditional,' and that the chances of an adept who has become a proficient in the Alaya Vijñâna, the acme of wisdom, are tenfold greater than those of one who, being ignorant of the potentialities centred within his Self, allows them to remain dormant and undisturbed until it is too late to awake them in this life. But the adept knows no more on earth, nor are his powers greater here than will be the knowledge and powers of

the average good man when the latter reaches his fifth and especially his sixth cycle or round. Our present mankind is still in the fourth of the seven great cyclic rounds. Humanity is a baby hardly out of its swaddling clothes, and the highest adept of the present age knows less than he will know as a child in the seventh round. And as mankind is an infant collectively, so is man in his present development individually. As it is hardly to be expected that a young child, however precocious, should remember his existence from the hour of his birth, day by day, with the various experiences of each, and the various clothes he was made to wear on each of them, so no 'self,' unless that of an adept having reached Samma-Sambuddha—during which an illuminate sees the long series of his past lives throughout all his previous births in other worlds—was ever able to recall the distinct and various lives he passed through. But that time must come one day. Unless a man is an irretrievable sensualist, dooming himself thereby to utter annihilation after one of such sinful lives, that day will dawn when, having reached the state of absolute freedom from any sin or desire, he will see and recall to memory all his past lives as easily as a man of our age turns back and passes in review, one by one, every day of his existence."

We may add a word or two in explanation of a previous passage, referring to Kwan-yin. This divine power was finally anthropomorphized by the Chinese Buddhist ritualists into a distinct double-sexed deity with a thousand hands and a thousand eyes, and called Kwan-shai-yin Bodhisatwa, the Voice-Deity, but in reality meaning the voice of the ever-present latent divine consciousness in man; the voice of his real Self, which can be fully evoked and heard only through great moral purity. Hence Kwan-yin is said to be the son of Amitabhâ Buddha, who generated that Saviour, the merciful Bodhisatwa, the "Voice" or the "Word" that is universally diffused, the "Sound" which is eternal. It has the same mystical meaning as the Vâch of the Brâhmans. While the Brâhmans maintain the eternity of the Vedas from the eternity of "sound," the Buddhists claim by synthesis the eternity of Amitabhâ, since he was the first to prove the eternity of the Self-born, Kwan-yin. Kwan-yin is the Vâchîshvara or Voice-Deity of the Brâhmans. Both proceed from the same origin as the Logos of the neo-platonic Greeks; the "manifested deity" and its "voice" being found in man's Self, his conscience; Self being the unseen Father, and the "voice of Self" the Son; each being the relative and the correlative of the other. Both Vâchîshvara and Kwan-yin had, and still have, a prominent part in the Initiation Rites and Mysteries in the Brâhmanical and Buddhist esoteric doctrines.

We may also point out that Bodhisatwas or Rahats need not be adepts; still less, Brâhmans, Buddhists, or even "Asiatics," but simply holy and pure men of any nation or faith, bent all their lives on doing good to humanity.

(To be continued.)

THE PSYCHOLOGY OF DREAMS

THE collectivity of Lives united in a single stream of evolutionary progression makes up indifferently a being, an earth, a planet, a solar system, a universe. In little or in great, each and all of these Lives is a Soul, the out-breathing of the One Life, or Spirit, which manifests periodically for purposes of the collective progress of the countless *lives*.

Each Soul is integral and an indivisible part of an undifferentiated whole. It is eternal, beginningless and endless in its nature. This at once implies that there are two *aspects* of immortality: that of the whole and that of the "parts." The fact is one, but the knowledge of that fact is *inherent* in the whole, not in the parts. The parts, or Souls, have to acquire that knowledge, each for itself. This, then, is the purpose of all action or manifestation—that the parts may acquire the knowledge of the whole; in order that through the *Ever-Becoming*, every Soul in this infinite Universe, passing from the formless and the intangible, through the mixed natures of the semi-terrestrial, down to matter in full generation, and then back again, re-ascending at each new period higher and nearer the final goal; that each "atom," we say, may reach through individual merits and efforts that plane where it re-becomes the one unconditioned ALL.

Spirit, then, in any and all states, is that collectivity of Souls which has already acquired SELF-consciousness, and Matter is that collectivity of Souls which has not yet acquired it. Neither Spirit (or Consciousness) nor Matter (or unconsciousness) is to be regarded as an independent reality, but as the two aspects or poles of that Absolute Principle which antedates and underlies all conditioned or manifested being: IMMORTALITY, conscious in the one case, unconscious in the other.

Between pure Spirit, or the state of full and complete SELF-consciousness, and Matter, or the state of complete ignorance of the own nature of the Soul, there lies that immense field of the gradations of acquired intelligence ranging all the way from the Spiritual or divine, through the psychic or semi-divine; the intellectual; the passional; the instinctual or *cognitional;* the semi-corporeal, and the purely material or physical natures. All these are included in the term *Fohat* of the *Secret Doctrine*.

These septenary degrees of intelligence cover all and everything in manifested existence, and all such terms as "the evolution of Soul and Spirit under the rule of law *inherent in the whole;*" "the seven principles;" "the seven Hierarchies of Being;" "the seven states of matter;" "the seven planes of cosmos;" "the seven states of consciousness," and a multitude of other words and phrases—all these refer to the varying actions and inter-actions which proceed from the infinite Hosts of Souls engaged in the *expression* of the

intelligence so far acquired, and the receiving of the *impression* of further intelligence. All these evolve and progress *cyclically,* that is, passing from one into another, in a *double,* centrifugal and centripetal, way, *one* in their essence, *seven* in their aspects.

Each is Atman, or SELF, each is Buddhi, or the impressions already received, the intelligence of the whole so far acquired; each is Manas, the intelligence so far acquired expressing itself in action in, on, and through the others. It is not Atman *and* Buddhi *and* Manas; it is *Atma-Buddhi-Manas,* one and inseparable, now and forever, in each Soul.

Evolution, therefore, is triple: the Atman in each clothed in Buddhi; the Buddhi in each clothed in Manas; the Manas in each clothed in "matter" or ignorance, with which it struggles; everywhere and always the One expressing Itself through the many; the many receiving everywhere the impress of the One. Or, putting it in another form of words, evolution is always, at one and the same time in each Soul, Spiritual, or Monadic; intellectual or psychic; and physical or material.

In a collective way humanity as at present constituted is a visible representation of the Intellectual or psychic evolution working in and on the physical; and invisibly, a representative of the spiritual or monadic evolution working in, on, and through the intellectual and physical. For the basis of the activities here of that collectivity of Souls called Man is "mind," or mentality—the so far developed expression of Manas on the plane of materiality; Manas, urged forward by Buddhi which *knows,* seeking further elevation of itself and further uplifting of those lesser and more ignorant Souls that we denominate "matter," but which are none the less lives or Souls which have in them all our potentialities, and which will become "men" in the enormously distant future, and which the Buddhi in them, no less than the Buddhi in ourselves, binds together, so that we may give, and they may gain, the right impetus along the "path of perfection." Thus, to borrow the graphic phrase of Mr. Judge, to each Life all other Lives are *the Sheaths of the Soul.*

There is, consequently, no plane in the whole universe with a wider margin, or a wider field of action in its almost endless gradations of perceptive and apperceptive qualities, than this plane of Mind, which has in its turn an appropriate smaller plane for every "form" of Life, from the "mineral" monad up to the time when that monad blossoms forth by evolution into the DIVINE MONAD. But all the time it is still one and the same Monad, one and the same *Atma-Buddhi-Manas,* differing only in its "incarnations," *i. e.,* its changes of "form," internal and external, changes of body and changes of intelligence. It is not merely a passage of the impersonal Monad or Soul through many and various forms of matter, as in the case of external evolution, but a journey of the "Pilgrim-Soul" through various *states* of *not only matter* but Self-consciousness and self-perception, or of *perception* from *apperception.* Thus the evolution of the internal or real MAN or Soul is purely spiritual.

Starting upon the long journey immaculate; descending more and more into sinful matter, and having connected himself with every atom in manifested *Space*—the *Pilgrim,* having struggled through and suffered in every form of life and being, is only at the bottom of the valley of matter, and half through his cycle, when he has identified himself with collective Humanity. This, *he has made in his own image.* In order to progress upwards and homewards, the "God" has now to ascend the weary uphill path of the Golgotha of Life. It is the martyrdom of self-conscious existence. Like Visvakarman he has to sacrifice *himself to himself* in order to redeem all creatures, to resurrect from the many into the *One Life.* Then he ascends into heaven indeed; where, plunged into the incomprehensible absolute Being and Bliss of Paranirvana, he reigns unconditionally.

Therefore it is, that from the standpoint of *Psychology*—the consideration of things and actions from the standpoint of Soul, not the consideration of the soul from the standpoint of actions and things—that the Universe and everything in it is called MAYA—a dream—because all is temporary therein from the ephemeral form and existence of a fire-fly to that of the Sun. Compared to the eternal immutability of the One Life and the numberless Lives, and the changelessness of that Principle which each Soul is, the Universe, with its evanescent ever-changing forms, must be necessarily, in the mind of a philosopher, no better than a will-o'-the-wisp.

Yet, the Universe is real enough to the conscious beings in it, whose intelligence is as unreal as itself, because both are partial, incomplete, thinking the part the whole. Nothing on earth has real *duration,* for nothing remains without change—or the same—for the billionth part of a second; and the sensation we have of the actuality of the division of "time" known as the present, comes from the blurring of that momentary glimpse, or succession of glimpses, of things that our senses give us, as those things pass from the region of ideals, the Spiritual product of evolution which we call the future, to its Psychic counterpart that we name the past. Thus, Time is only an illusion or "dream" produced by the *succession of our states of consciousness* as we travel through eternal duration. Nothing is permanent except the one hidden absolute existence that each Soul is. The forms belonging to every plane of being, up to the highest Dhyan-Chohans, are, in degree, of the nature of shadows cast by a magic lantern—our Intelligence—on a colourless screen—Matter. This Hierarchy of spiritual Beings, through which the Universal Mind comes into action, is like an army—a "Host," truly; each with its separate individuality or life, and its limited freedom of action—the expression of intelligence; and its limited responsibilities—the impression gained of the regnant Unity; each contained in a larger individuality, to which its own "interests" are subservient, and each containing lesser individualities in itself.

Thus it is that *Light on the Path* sayeth: "The whole nature of man must be used wisely by the one who desires to enter the

way. Each man is to himself absolutely the way, the truth, and life. But he is only so when he grasps his whole individuality firmly, and, by the force of his awakened spiritual will, recognizes this individuality as not himself, but that thing which he has with pain created for his own use, and by means of which he purposes, as his growth slowly develops his intelligence, to reach to the life beyond individuality. When he knows that for this his wonderful, complex, separated life exists, then indeed, and then only, he is upon the way."

And thus also it is that the *Karma* of any Soul, or any collection of Souls, whether called a being, an earth, or a Universe, is the combination of the acts and thoughts of all beings of every grade which were concerned in the preceding evolutionary stream—the Buddhi of every Manas, the Manas in every form, however simple or however complex. So that there is no Karma unless there is a being to make it or feel its effects. The *action,* that of Soul; the reaction, that of *all* Souls: Intelligent Law.

Maya, dreams or illusions, is an element which enters into all finite things, for everything that exists has only a *relative,* not an *absolute,* reality. *Samvritti*—relative knowledge—is called in *The Voice of the Silence* "origin of all the world's delusions," or dreams. It is *samvritti* to imagine that temporal things are permanent, to mistake a part for the whole. These are the appearances which the hidden noumenon assumes; they always depend for any observer upon his power of cognition. We cannot cognize the one hidden absolute reality directly, so long as we have sense instruments which bring only material existence into the field of our consciousness.

Mind is a name given to the sum of the states of Consciousness grouped under Thought, Will, and Feeling, the working aspects of *Atma-Buddhi-Manas.* They are inseparable and convertible aspects and represent *Consciousness in action.*

Dream*less* sleep is one of the seven states of consciousness known in Oriental esotericism. In each of these states a different portion of the "mind" comes into action; or, to express it in another way, the individual is conscious in a different plane of his being. Not being remembered in the waking state it *seems* a blank, just as the sleep of the mesmerised subject seems to him an unconscious blank when he returns to his normal condition, although he has been talking and acting as a conscious individual would. During deep sleep, ideation ceases *on the physical plane,* and memory is in abeyance, because the organ through which the Ego manifests ideation and memory on the physical plane, has temporarily ceased to function. For Soul can only act on any plane through an appropriate basis or vehicle. But, whatever the plane our consciousness may be acting in, both we and the things belonging to that plane, are, for the time being, our only "realities." This is what is meant by *maya.* And from the standpoint of the assumed "reality" of the particular plane we may be acting in, we necessarily form all our

opinions, judgments and conclusions as to other planes, and esteem them to be illusions, hallucinations, "dreams." And worse still, on the same false basis of the assumed "reality" of the plane we are acting in, we form our beliefs and dogmas, our creeds and religions, our philosophies and sciences, and our ideas of God, Law, Nature, and ourselves. This is what is meant by *samvritti.*

True psychology, therefore, is the consideration of any and all states from the standpoint of the Soul, the consciousness that evokes, sustains and perceives them. Doing this, we begin to perceive that during the stages through which we have passed we mistook shadows for realities, and that the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last we have reached "reality;" but only when we shall have reached the Absolute Consciousness *and blended our own with it,* shall we be free from the delusions produced by *Maya*—"dreams."

We are now prepared to consider some phases of those states of consciousness known to us in the waking state as "dreams," as well as the composite nature of the waking state itself.

(*To be continued.*)

SECRET DOCTRINE EXTRACTS*

The whole order of nature evinces a progressive march towards *a higher life.* There is design in the action of the seemingly blindest forces. The whole process of evolution with its endless adaptations is a proof of this. The immutable laws that weed out the weak and feeble species, to make room for the strong, and which ensure the "survival of the fittest," though so cruel in their immediate action—all are working toward the grand end. The very *fact* that adaptations *do* occur, that the fittest *do* survive in the struggle for existence, shows that what is called "unconscious Nature"[1] is in reality an aggregate of forces manipulated by semi-intelligent beings (Elementals) guided by High Planetary Spirits, (Dhyan Chohans), whose collective aggregate forms the manifested *verbum* of the unmanifested LOGOS, and constitutes at one and the same time the MIND of the Universe and its immutable LAW.

* From the Original Edition Vol. I, pp. 277-278; see Vol. I, p. 298 Third Edition.

[1] Nature taken in its abstract sense, *cannot* be "unconscious," as it is the emanation from, and thus an aspect (on the manifested plane) of the ABSOLUTE consciousness. Where is that daring man who would presume to deny to vegetation and even to minerals *a consciousness of their own.* All he can say is, that this consciousness is beyond his comprehension.

FIRST STEPS OF DISCIPLESHIP

TRUE knowledge comes slowly and is not easily acquired. This is seen and experienced by every one, in the nursery, in the school, in the affairs of adult life. How much more is it the case with what is generally known as Occultism, or true Theosophy.

Wisdom is not made and it cannot be devised. Each has to acquire it for himself, and it can be acquired in one way only, by study and application. This means self-induced and self-devised efforts. Every student soon becomes keenly and painfully conscious of the tremendous and sustained efforts necessary to overcome the inertia and mental lethargy of his nature, his fears and despondencies.

All of us will act under compulsion—the prick or the stimulus of want, of ambition, of appetite or self-preservation. The fear of loss, the hope or desire for gain, the lust of possession in some form —these are the familiar incentives to effort and study how to increase our ability. But Occultism not only furnishes us no motives comparable with these, it tells us at the very beginning that these incentives must be deliberately and consciously set aside, or we are fore-doomed to failure.

The first step in discipleship, therefore, is not a gain. It is not something added to what we already possess. On the contrary, it sternly calls for the "sacrifice", or throwing away, of the very basis and spring of action that governs all human efforts. We are to study harder than we have ever studied before, we are to work more assiduously than any slave at his tasks. We are denied the consolation in the midst of our fatigues of encouraging ourselves by thinking of the rewards we shall receive and the luxuries we shall enjoy when we shall have triumphed over the obstacles in the path we have chosen. Even we are plainly told that the consolations of religion, of prayer and of peace, are of no avail; that on this path the Gods we have known and relied upon are of no help —more, that such reliance can only result in failure. No babe born into the world is so helpless as the newly born disciple of Occultism. He is weaponless, defenseless, with no tender parents to provide his every need. Instead of having no occupation but to sleep, eat, and croon at the sunlight dancing on the wall, as the babe, he has to fight like a warrior, but with bare hands against an aroused and implacable foe.

What earthly reason, then, is there, that we should become a Disciple; what earthly hope is there for us to succeed? The answer is that there is none. There was no earthly reason why a Buddha or a Christ should have become a Teacher and an exemplar of Occultism. There is no earthly reason why any one should try to follow the path they showed. He must indeed be mad who knows aught of the life of H. P. Blavatsky or William Q. Judge, to

dream for a moment that there is any earthly reason for emulating their example.

If we are to become disciples, then, it will be well for us to examine scrupulously and carefully our reasons for doing so. Unless our examination of history and of ourselves provides us with something higher, deeper, truer and more powerful than any earthly or human motives and reasons whatever, we would better let Occultism severely alone and limit ourselves to the path marked out for those who "fear God and honor the King." For no human incentives to action will sustain us in this fight. Our resolves will melt like those of the aspiring youth in the Grecian myth and we will fall, exhausted, broken winged, bruised and bleeding, back to earth, and our case be pitiful indeed.

Yet there have been Buddhas and Christs in all the ages. There have been and there are now men who have been moved to study their teachings and emulate their example, as They themselves did of others before them. For there must once have been a time when Buddha and Christ were sinning mortals like ourselves; a time when They, too, like ourselves, came to consider the great resolve. Unless They were once like ourselves, what hope for us to succeed, what reasons for us to weigh, to adopt, to risk our all upon the hazard of?

We have to replace the old motives with more profound ones, the old reasons impelling us to action with more valid ones, the old consolations with more powerful ones. We have to leap right away from our present standpoint, the human one, and lay fierce hold on the divine motive, the divine reason, the divine consolation. The initial step is not in a choice of circumstances. It is not in a choice of body or mind, or the addition of a new set of ideas to those we now hold. All these are the results of our former living. They constitute our present world and we are not to try to escape from the world we ourselves have made. That is impossible. Nor can we at once change that world by a wish or resolve. Would that we could, for then Discipleship would be easy, knowledge a gift and all worlds a paradise.

It is something of a consolation to lean on to know that others have made the great choice before us; that from time to time in the world's history others have come amongst us setting the divine example. We shall need all the consolations we can give ourselves, for our wounds will be many and their only salve, their only alleviation for the Disciple in his earlier steps, is that others have been before him. How great and real and sustaining is that consolation, and what reasons it discloses, what motives it inspires and strengthens, is not apparent at first glance, or on a casual reflection.

The fact that they could consider a basis the exact opposite of the moving cause of human action, and that we also are considering the same basis, at once establishes a kinship between us. The fact that they chose the divine basis with full knowledge of what

they were casting aside, is a distinct encouragement to us to make the same choice. That choice made we become conscious of more than a kinship; there passes through us, like the breath of a supernal springtime, the feeling of Their Brotherhood with us; of our brotherhood with Them. Elder brothers and younger, but brothers. The more this feeling is harbored, the more it is dwelt upon, the more the terrible sense of our desolateness departs, to be replaced by the sense of the nearness of these Elder brothers. We are not alone. We are in the midst of the invisible and silent, but near company of all those who have made the great resolve. We are breathing the same air with them. In that atmosphere there is no sense of loss, nor any sense of gain. Rather there is the swelling gratitude that at last we have found our own, the rising tide of the great compassion that makes us ache in the midst of our joy for longing that all men should share this heavenly love.

In this feeling we find the all-sufficing motive to do by others as has been done for us. We know now why the Christ took up the cross, why the Buddha wore indifferently royal robes or the mendicant's rags, why H. P. B. was indifferent to hate, to calumny, to pain, disease and suffering through her long years of martyrdom. We are not affrighted that the same externalities await us. Only their bodies dwelt here. They themselves were inhabiting the free spaces of the spiritual life, and the very law of Their being impelled them to take on mortal life and make of that mortal life a bridge for all their fellows, cost Them what it might.

That they could do this is the proof of their divinity. That we can long and determine to do likewise is proof of our divinity also. That we can believe and see that even as Their Sacrifice was not in vain for us, so ours shall not be in vain for others; that the divinity in them is no special acquisition, and in us no special gift or privilege, is likewise proof that the same divinity is in all mankind; that we are all Brothers, some wiser, some more ignorant, some in total darkness regarding the kinship of the spirit. Thus the disciple finds a consolation that is spiritual, not human, reasons that are eternal, not transitory, motives that are divine, not personal.

And this is the basis we must find or Discipleship is but a dream, not an enduring reality. It is there. It can be found. But it must be sought for in the consideration of the highest in us. And it must be recurred to again and again till this meditation becomes constant, the unchanging basis of all our life and effort here. Our work lies here, here in these circumstances, in this body, with this mind, in the midst of the ideas which constitute the world in which we live and of which we will to be a part. Only here can that work be done. But our consolations, our reasons and our motives, we must seek elsewhere, and finding them, treasure them, nourish them, hold them as a thing sacred and apart from any earthly taint whatever. The highest earthly living is a thing mixed and clouded. "All human acts are involved in faults as a fire is

wrapped in smoke." Our reflection then must not be from below upward, from the smoke into the fire, but from above downward, from the fire through the smoke. Earthly things and human life are but means to an end, but fuel to the flame of spirit. It is in spirit and from spirit alone that we can ever hope to find wisdom and the strength needed for Discipleship, and in the stress and storms of human, earthly life, it is easy for the Soul to loose its hold upon the spirit. That hold, that channel of strength and wisdom, lies in the motive, the reason, for our discipleship. It can be found in all sacred teachings but if it is not found and laid hold of mightily in ourselves, in the perception of our own divinity and that of all others, the fire will go out and we be plunged into the darkness more deeply than ever. The assuagement and the consolation to be found in the contemplation of the divine exemplars must be fed with our own sacrifices, or the divine fervor of abnegation that alone can weld principles and practices will depart from us and we become fuel to the passions of the earthly nature in us.

This recognition of the divine motive and the divine reason for discipleship is the beginning of the Path, for it is the beginning of the separation of the Soul from the body. If the discipleship is to be achieved, the separation must go on to completeness. For the ordinary man the only separation of the Soul from the body is at death. During life the Soul has been but the servant to the bodily existence. Knowledge has not been gained. So when a new birth is undertaken Soul once more becomes the slave of the bodily life, entering no wiser, because it departed no wiser, as indeed is also the case each morning when we waken to a new day.

But the choice made, Soul henceforth must cleave ever more closely to Spirit, and that can only be through meditation upon the divine motive and the divine reason which must govern our human conduct within and without. Too much we endeavor to find sustaining reasons in the results that seem to flow from our actions. There will be both failures and successes here. If we attend to the one, vanity and pride grow a yard in a night. If we attend to the other, despondency and despair will be our portion. Rather we must turn inward and re-view the basis of our discipleship. Circumstances did not make our choice: How then should any outward things affect us?

As beginners we still look outward; upon successes and failures, upon friends and foes, upon the thousand changing things of life here. And inwardly we meditate upon them as our successes, our failures, our friends, our foes, our changing life. This is to err greatly and grievously. We are to look outwardly only to see the work at hand and do it. "Cast but thine eyes on the duties of thy particular tribe and it will ill become thee to tremble." *All* circumstances, as they arise, are due to *past* Karma, and what we are to do is "to burst the bonds of Karma and rise above them." Our road lies toward Knowledge, toward emancipation from Karma, and is therefore the path of the Spiritual Will.

Meditation and action from the *chosen* basis, in any and all circumstances, is the path of discipleship. It forms the theme of the second and third chapters of the *Bhagavad-Gita*. Other men act in this or that direction from this or that impulse, but their choice is always dictated by the circumstances in which they find themselves. It is not really choice. It is necessity or Karma. But the disciple's actions and the disciple's meditation proceed from *choice*, not circumstances or necessity. If he is to adhere to that position, if he in his turn is to become a pioneer and an Elder Brother, he must constantly reinforce his choice by looking in the only direction where reinforcement is to be had, in the message and example of the chosen Teacher, and by feeding his heart upon them.

There is here no room for elation or despair because in this meditation and its fruits there is no room for any earthly thing. Reading, studying, pondering, *dwelling* on the inner choice and its inner basis, the disciple soon ceases to weep over his personal fortunes, grows deaf to the cries of the personal nature, and his voice loses its assertiveness. He looks and listens only to the inner, the divine Self. He is no longer alone or lonely. The divine becomes the personal, because the personal has been transformed into the divine. "He rests, goes forth, does his work, and returns."

This is Discipleship. Its last step is contained in the first, the initial step. Any earnest man can take them. Choice, meditation, action, are the initial steps. Continuance in them is the Path.

EXTRACTS FROM LUCIFER*

"A stone becomes a plant; a plant, an animal; an animal, a man; and man—a god." (Hermetic Axiom.)

"At the beginning of every Manvantara (life-cycle) the natural tendency of every Deva (god) is *manward*. A Deva drops its essence into the body of a plant and becomes a stone; from the rocky womb, it creeps into the moss and plant; thence Karma carries it into an animal, and there it remains, until united with Alaya's light, after which the animal blooms into thinking man. It is the latter who furnishes every new Manvantara with intelligent and wise architects and builders." . . . . .

(*Esoteric Cosmogenesis* of the East.)

"This is unscientific," says the Darwinian.
"This is heretical," echoes the theologian.
"It is, nevertheless, a fact," puts in the Occultist.

* These extracts, together with others, were printed by H. P. Blavatsky in *Lucifer* for February, 1891. The title used is our own.—Ed. THEOSOPHY.

QUESTIONS AND ANSWERS

At the meetings of The United Lodge of Theosophists a part of the time is devoted to Question and Answer. The questions and answers that follow were taken stenographically while "The Ocean of Theosophy," by Wm. Q. Judge, was being studied.

It should be remembered that while the answers are given from the standpoint of many years' experience and application, they are are not to be taken as hard and fast definitions, nor as authoritative; but may be used as explanations and applications of the philosophy of Theosophy as related to the particular phases presented in the various questions. Each student, being "the final authority" for himself, should not accept any statement by any being whatever unless he himself perceives its truth.

Beginning with Chapter I of the "Ocean," the succeeding chapters will be taken up seriatim.

CHAPTER III.

INTRODUCTORY REMARKS.

IN our study of the "Ocean", we must ever bear in mind the sequence of its chapters. The First Chapter presents the fact, as well as evidence of, the existence of Masters of Wisdom, the results of evolution of past civilizations. It is from this body of perfected human beings that all Divine Teachers and Reformers have come; all great religions of the world have sprung from teachings of one or more of Their number. What They have given out to Their disciples and to the people of any period, was necessarily limited to the power of assimilation and use by the minds of the time, but the basic ideas and principles have ever been the same. That which is now given out by Them is known as "Theosophy", and has been recorded in books accessible to everyone, and is in fact a more complete revelation than the world has any record of. Because of the general intelligence of this present period, it was possible to so present the knowledge the Masters desired to convey to humanity—in books, a fact which avoids the danger of intermediaries and interpreters, with their assumed authoritative statements and perversions, and places the enquirer face to face with the "message" itself.

The Second Chapter, as we have seen, deals with the general laws governing the universe as a whole; and the present Third Chapter deals particularly with our Earth, its nature and formation; its relation to other planets, its present stage of development, and that of the human egos who people it and are definitely connected with it, as well as the several stages yet before us and it.

Under the general laws governing all manifestation, our Earth is shown to be of a seven-fold nature, its evolution or unfolding proceeding from within—from the finest substance by successive stages to the most dense and concrete forms of matter. We will therefore understand that all forms and all beings unfold in a similar

way, and that in each case all the stages of densification are present and intermingle at every point; in other words, the first state of substance is not destroyed or changed by the formation of the more concrete stages; the second stage is contained within the first, the third stage within the first and second and so on; at the same time these stages must not be conceived of as being separate like the layers of an onion, but as being ever present one within the other at every point, intermingled and interblended. And we have further to remember that it is consciousness and intelligence that are the producers of every form, and state of substance or matter; from the smallest atom to the most highly evolved being, every form is an expression of the degree of intelligence within.

Q. The chapter speaks of "Egos" coming from the Moon chain, should we not rather call them "Monads"?

A. Why should we call them monads when the Teacher says "Egos"? Ego means a self-conscious being, the triad Atma-Buddhi-Manas, and "Monad" refers to Atma-Buddhi, the universal spirit and the consciousness unfolded in every kingdom and every class of being. "Monad" applies to the mineral, vegetable, animal and human—as well as other kingdoms not under consideration.

Q. What is meant by "the Earth is an entity and not a mere lump of gross matter"?

A. There is no such thing as gross matter existing of itself. All forms of matter are the productions of different degrees of intelligence. The earth is an entity because it is a *combination* of many degrees of intelligence in their evolved forms. Our bodies are entities; they are composed of many small lives, all working coordinately for the benefit and use of the greater intelligence which brought them together—the ego—and who has trained them in their separate modes of coordinate action.

Q. Has the Earth a synthetic consciousness, a ruling intelligence?

A. Not in the sense of any particular being. The so-called Rulers of the earth and the seven planets most directly connected with the earth—such as Venus, Mars, Mercury, &c.,—are *classes* of beings, each class constituting a hierarchy, the influence of which acts as a whole upon other classes. Each hierarchy has its own specific quality and kind of influence. The synthetic or binding power is that of the spiritually self-conscious beings; the universe is ruled and guided from within.

Q. In the Secret Doctrine (Vol. II, page 87) it says: "There was a spiritual, a psychic, an intellectual, and an animal evolution, from the highest to the lowest, as well as a physical development—from the simple and homogeneous, up to the more complex and heterogeneous . . . " Then the* physical *and* animal *are not the same?*

* Original Edition; see p. 92, Third Edition.

A. Evidently not. The word "animal" in this case means the evolution from below, from the mineral and vegetable kingdoms to the animal; whereas "physical" here means a form evolved from the matter (lives) of the three lower kingdoms by self-conscious beings (egos) for their occupation, use, and as instruments on the terrestrial plane. The physical evolution is the link which affords contact for self-conscious entities with the lower world.

Q. What is a Round?

A. As the Secret Doctrine discloses, there are seven states or conditions of our Earth united in one mass. Evolution begins in the highest state of substance and works downward upon and through three further more condensed stages, making four in all; having reached the fourth or lowest stage, evolution works upward through the stages produced and worked in during the descent, all the experience gained in the descent being carried into the higher stages. Each time the evolution begins in the highest stage and returns to it again is called a "Round".

Q. What does each Round produce?

A. To give the Sanscrit words which designate the elements produced would not be useful at present, but we can understand the significance of such words as Fire, Air, Water, Earth as correspondences. Each Round develops One Element and a nature and humanity corresponding to it. The Earth, such as we know it now, had no existence before the Fourth Round. The earth was fiery, cool and radiant, as were its ethereal men and animals during the First Round; luminous and more dense and heavy during the Second Round; watery during the Third; earthy during the Fourth Round. With the evolution of the elements come the development of the senses. Each element adds to its own characteristics those of its predecessor—thus:

1.	Ether	Hearing	Sound
2.	Air	Touch	Sound and Touch
3.	Fire	Sight	Sound, Touch and Color
4.	Water	Taste	Sound, Touch, Color, Taste
5.	Earth	Smell	Sound, Touch, Color, Taste, Smell

Ether corresponds to Sound-vibration, and precedes the differentiated elements. Air properly comes next, for it is *everywhere felt;* the others follow in natural sequence.

Q. Why is it that while we are in the Fourth Round only we have Five Senses?

A. We are past the middle point of the Fourth Round, but we are in the *Fifth* Sub-Race of the *Fifth* Root Race. Animals have five senses as well as Men.

Q. Why is it that animals have keener senses than Men?

A. Animals depend upon their senses for selecting food, avoiding dangers, &c. In their wild state these senses are very keen because of that dependence; domesticated animals lose much of that

keenness. Man depends upon mind and desire, the senses being largely auxiliaries to desire, and also being dulled by excessive and abnormal variety of usage.

Q. What is a Round? Would circling around the seven centers of consciousness on one plane of substance be a Round?

A. The answer to, "What does a Round produce?", in a previous question should be thought over. The latter part of the question is ambiguous. Each unit is a center of consciousness. All units pass through seven states of substance, beginning with the most ethereal to the most concrete (the fourth stage, the physical) then ascending from that stage through and back to the most ethereal again plus the experience gained. Each Round repeats this "circling" in a more condensed way until the middle point of the Fourth Round, when the process tends towards an etherealization in each succeeding Round, until at the end of the Seventh Round all units have arrived again at the starting point plus the experience gained. (See Diagram, page 153, S. D. Vol. I.)*

Q. What is the "Fourth Dimension"?

A. The term is a mistaken one: there are not "four dimensions", but "three"—*viz.*, length, breadth and thickness. What scientists are endeavoring to postulate in the use of such a term is a perception of the characteristics of matter beyond the generally recognized three-dimensional one. The following from the Secret Doctrine is on this subject:—"Matter has extension, colour, motion (molecular motion), taste, and smell, corresponding to the existing senses of man, and by the time that it fully develops the next characteristic—let us call it for the moment PERMEABILITY—this will correspond to the next sense of man—let us call it 'NORMAL CLAIRVOYANCE'; thus, when some bold thinkers have been thirsting for a fourth dimension to explain the passage of matter through matter, and the productions of knots upon an endless cord, what they were really in want of, was a *sixth characteristic of matter*. The three dimensions belong really but to one attribute or characteristic of matter—extension; and popular common sense justly rebels against the idea that under any condition of things there can be more than three of such dimensions as length, breadth, and thickness. These terms, and the term 'dimension' itself, all belong to one plane of thought, to one stage of evolution, to one characteristic of matter . . . from the time the idea of measurement first occupied a place in the human understanding, it has been possible to apply measurement in three directions and no more. But these considerations do not militate in any way against the certainty that in the progress of time—as the faculties of humanity are multiplied—so will the characteristics of matter be multiplied also." (S. D. Vol. I, pages 251, 252.[1])

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* Original Edition; p. 177, Third Edition.

[1] Original Edition; p. 272, Third Edition.

Q. Are the preceding Globes contained in the ones that follow?

A. Neither the primordial substance from which all other grades are produced, nor these other grades themselves disappear during the concretion of matter. All that has been accomplished in the way of manifestation remains as lines of communication, step by step from the highest to the lowest. The globes are united in one mass of septenary substances, interpenetrated and interblended. All substances and forms of matter are produced by the "Soul" and exist for Its purpose, and are parts of a continuous process. Just as the elements "fire, air, water and earth" are interblended in our bodies and constitute them, so with the earth we live on.

Q. You spoke of the internal power being all the power there is. Is there not an external power between the planets in their rotary motion?

A. The external power of anything springs from and is maintained by the internal power at the center of everything. We speak of the centrifugal and centripetal forces as being those which maintain the equipoise, but forces do not exist of themselves, they are the exhibitions of "energy" and energy is always produced by beings, either singly or in mass. Consciousness is at the root of all being.

Q. What is meant (page 23) by "the earth is one of seven globes, in respect to man's consciousness only"?

A. As before explained, the earth is composed of seven states or degrees of substance. Man also *has* seven principles or "sheaths of the soul", corresponding to and in relation with the substances of which the earth is composed; in other words, the various embodiments or principles of Man are drawn from the various substances which compose the earth as a septenary mass. When Man is functioning through the physical body, he is conscious of the physical plane, or physical state of the globe. The others not being perceived are non-existent as far as his physical perceptions are concerned. When he functions on a higher plane of consciousness and substance he sees that state of the globe and not the physical, and so on with all the rest. He does not go anywhere in order to function on higher states of the globe, but uses a higher principle within "himself". So, while there are seven states of our globe, they are only eixstent for Man when he perceives them. In the S. D., pages 604, 605, Vol. I,* the following statement is made: "When, therefore, the Secret Doctrine—postulating that conditioned or limited space (location) has no real being except in this world of illusion, or, in other words, in our perceptive faculties—teaches that every one of the higher, as of the lower worlds, is interblended with our own objective world; that millions of things and beings are, in point of localization, around and *in* us, as we are around, with, and in them; it is no metaphysical figure of speech, but a sober fact in Nature, however incomprehensible to our senses."

*Original Edition; p. 662, Third Edition.

Q. Can Man be conscious on more than one plane at a time?

A. He cannot be fully conscious on more than one plane at a time; attention divided between two planes would give a mixed and divided perception of both.

Q. How could a perfected man, being consciousness itself, be unconscious on any plane?

A. There is some confusion in this question. "Consciousness itself" indicates the power, or ability to perceive, regardless of its application to any particular plane or thing. Being conscious on any plane means the applying of one's power to perceive, to the objects of that plane.

Q. We speak of the Lunar Pitris as our physical progenitors, does that mean that they were devoid of intelligence?

A. Intelligence is at the root of all forms, but there are many degrees of intelligence. The Lunar Pitris are that form of physical embodiment which was evolved on the Moon and used by incarnating egos on that planet. They represent and are the Physical line of evolution; as the Secret Doctrine says, they are our physical progenitors; our bodies are the continuance of that line.

Q. The moon is said to be a dead planet, and the statement made that it affects the earth. How can a dead planet affect the earth or its organisms?

A. The Moon is the former habitation of the stream of evolution now going on on this earth. As a congeries of progressive beings, it is disintegrating; its higher beings and principles are now proceeding on this planet and constitute it as it now is. Yet the Moon as a decaying world still exists, as a corpse exists after the departure of the living person who inhabited it. The corpse decays and the lives which compose it tend to separate and enter into their respective kingdoms. In this separation of lives and elements, an effect is produced, some of which is beneficial to the living organisms and some deleterious. If we remember that the Moon represents the Kama Rupa, as well as the physical body of that planet, and apply what we know of the Human corpses and Kama Rupas to it, we may obtain a better conception of the effects.

Q. What sets limits to the number of Monads that enter the human kingdom?

A. Simply the number of monads that have progressed far enough to enter it. The middle point of this stream of evolution being passed, and incipient humans having to begin as such on the highest plane of substance, and human evolution having reached its Fourth stage in this Round, and also the middle point of the Seven Rounds, monads from the animal kingdom cannot—in the nature of time and opportunity—reach the incipient human stage until the Seventh Round. This is no detriment to them, for their intelligence has not reached that point where they are sensible of the difference, and their progress towards the human point of entrance is not barred in the meantime.

AROUND THE TABLE

BREAKFAST with the Family is usually anything but a household gathering. The exigencies of Doctor's profession seldom permit him to breakfast with the rest; and the other members of the Family are so busy these days that their orbits often do not touch until after mid-day. Doctor preaches hygienic eating, but his own morning habit is to "eat and run". This bright June morning, however, he was lingering over a newspaper before starting on his round of hospital patients; Mother, Spinster and Mentor, breakfasting together for once, were talking over their plans for the day.

"Well, what's the news, Father?" asked Spinster, as Doctor laid his paper down on the table with a slap of decision.

"Most interesting, child, most interesting", chuckled Doctor, "a serious crisis is at hand! A lady from Hollywood writes a letter of protest because some folks out there are going to give a pageant on the 'Light of Asia': shouldn't be permitted in this Christian land—and all that sort of thing."

"Really, Father?" asked Spinster. "But of course, you're joking", she smilingly added. "That kind of intolerance doesn't exist nowadays, especially in California."

Doctor picked up his paper again with a little snort of dissent. "Don't make any mistake, child", he remarked. "'That kind of intolerance' *does* exist—and in California, too, as this letter proves. The ignorance and superstition that give birth to intolerance also exist, as the letter likewise demonstrates. For a lady who writes reasonably good English this correspondent seems about as ill-informed as is possible—and rather proud of it at that. Why *will* people rush into print, Mentor, in regard to matters they know nothing about?"

"Isn't it upon just such matters that human nature most plumes itself for its wisdom", answered Mentor with the utmost innocence of expression. "Seems to me I heard you declaring yourself quite emphatically last evening over modern methods of taxation—and admitting before you finished that you had made no real study of taxation, further than to pay your rates."

There was a general laugh at this, in which Doctor heartily joined. "But I didn't rush into print over it", he declared, tapping the newspaper with his surgeon's fore-finger, "and advertise my ignorance to an appreciative world. Just let me read you this letter", he continued, "I've got a few minutes yet, and I'd like to hear your comments on it. Have I your permission, Mother?" with a glance at the head of the table. "All right, just listen to this" —and then he read the following:

THE "LIGHT OF ASIA."

HOLLYWOOD, June 20.—[To the Editor of The *Times*.] Kindly give me the same space you allot to the mention of the "Light of Asia," to the production of which as a Christian

> woman I wish to register my objections. The men and women actively engaged in the promotion of this enterprise were presumably reared under the care and protection of this Christian nation. Even if these parties were brought up in non-Christian homes, all unconsciously each has breathed in this Christian atmosphere of a nation of high ideals for all women as well as men.
>
> In India twenty-seven centuries of Buddhism have resulted in sorrow and hopelessness. Less than one woman in a hundred in India can read; there is more suffering all the time among women and children than on the battlefields of Europe. The ladder of Buddhism with its top lost in the clouds of many future existences rests at the base on the woman and chief. Yet some sheltered women in this country, perhaps from lack of other occupation actually embrace this heathen doctrine to the exclusion of the gentle, simple faith of their forefathers. Are we to encourage, if not by our presence, at least by our silence, the propagandists of an ancient heathen cult and perhaps see our sons and daughters forsake the Light of the World for the light of Asia?

Doctor paused a moment, and then added, "She signs her name and gives her address, wants to go on record evidently as 'a Christian woman'—to show her Christian charity and Christ-like toleration and love, I suppose."

"That's not nice, Doctor", said Mother warmly. "The letter bespeaks a great deal of self-righteousness, of course, but she meant well enough and we've no right at all to criticise her personally, have we, Mentor?"

"Certainly not", was the answer. "That's the way with so many of us", turning to the Doctor, "we have such a *personal* way of criticising anything and everything. We might look on all these people as *minds*, and then we would find it easier to 'judge the act, and not the person'."

"That's right", agreed Doctor, with a regretful sigh. "I *know* these things, but I'm so apt to revert to the old habits of thought and speech. Almost glad I said it though", he added with a rueful smile, "for now I'll be on guard all day."

"But we can consider the letter itself, can't we, Mentor", asked Spinster, "without violating the admonition 'judge not'? That would not be condemning any person, would it?"

"Certainly not, my dear", answered Mentor gently. "We can consider the statements and acts of individuals impersonally, *as expressions of different minds*, and thus gain further experience and discrimination. But passing judgment on persons, as such, or giving vent to personal condemnation, never will get us anywhere in the line of spiritual understanding or growth. Certainly it violates the ethics of Jesus, which are in no wise different from those enunciated by Buddha, or any other spiritual Teacher.

"But to consider the letter: this writer first seems to refer to 'Asia' as 'India'. Asia is a great continent of which India is

only a single country—and the letter shows a misapprehension even in that minor detail. Again, the writer assumes that Buddhism is the religion of India when such is not the fact. The people of India have many theologies, almost as many as have the 'Christians' of America. In fact India contains something like three hundred different sects, among which the followers of the teachings of Buddha are almost as rare as actual followers of Jesus among Christians."

"But the letter calls our country a 'Christian Nation'", remarked Mother, as Mentor paused a moment. "Isn't that position quite unwarranted by the facts?"

"It certainly is", was the answer. "Why, the most casual consideration of the *facts* of our boasted civilization will prove that our nation is not Christian—in its social life, its politics, its laws or its commercial basis. We have taken the old Mosaic tradition of 'an eye for an eye and a tooth for a tooth', and made it the basis of our conduct, national and individual. That surely is not Christian, if 'Christianity' means the teachings of the Christ. This writer states that twenty-seven centuries of Buddhism in India have resulted in sorrow and hopelessness—meaning, I presume, the theologies and theological practices and customs of the peoples of India; but it is equally true that twenty centuries of theology among so-called Christians have not brought unity, happiness or freedom from crime and bloodshed. It is also true that practically all the 'Christian' nations of the world are now engaged in a war unequalled in history for its brutish cruelty and appalling ferocity—in fact *Germany is a 'Christian nation'!*"

"Again, the letter mentions the 'simple faith' of our forefathers. That 'simple faith', remember, instigated the Inquisition, drove the Pilgrims and Puritans to our shores, and then supplied the basis for even those fleeing refugees to establish their own cruel persecutions in New England for all who did not agree with them. It is interesting that the 'revelation' of 'Christianity' depends upon a number of isolated and conflicting manuscripts, writers unknown, and found by nobody knows whom. These were translated—often incorrectly, as repeated revisions demonstrate—and called the 'Bible' or 'Word of God'. And yet none of the Bible readers or believers really *know* anything about its truth or its origin; while if they believe all that is included in it, they are believing statements that are mutually contradictory. What kind of intelligence is that?"

"The phrase in the letter that amuses me most", said Doctor, with a chuckle, is that 'ancient *heathen* cult'."

"Yes, that *is* amusing", agreed Mentor, "a naive touch of human nature. The Buddhists call us *heathen*, and we 'Christians' call them *heathen*. Everybody whose theology is different from our 'ology' is a *heathen*, of course—and that settles it! But, our 'sons and daughters', as this writer fears, *are* beginning to break the moulds of superstition and ignorance, *are* beginning to apply to matters religious the same keen intelligence that we give to other de-

partments of life; and the great hope for America lies in this fact. We shall come to see that the teachings of Buddha and the teachings of Jesus are in no wise different; that *all* great Teachers down the ages have taught the same doctrine—the ancient Wisdom-Religion, the truth about all things. We will realize that our theological differences are due to the *interpreters* and their different interpretations that we have accepted—never to the Teachers, the *many* Christs, for these always taught and demonstrated the *unity* of all truth and of all beings. And then will we refuse interpreter and interpretation alike, and seek the Source, the God within. That is the 'Path' of Buddha and the 'Way' of Jesus—the quest of the great ones of all ages. 'The Kingdom of Heaven is *within* you'. 'Seek ye first the Kingdom of Heaven'. These words attributed to Jesus are the admonition of all true Teachers down the ages—Jesus, Those who preceded Him, Those who came after Him. These beings *all* have taught the same old Wisdom-Religion. It is called 'Theosophy' today; it was called by other names at other times; the teaching is always the same, whatever the language, the parables, the terminology, the name."

* * * * * * * * *

Doctor looked at his watch and hurried for the door, picking up his hat and bag *en route* for the garage.

"What do you think about this pageant anyway, Mentor", asked Mother, rising from the table.

"Oh, I don't think anything about it at all", said Mentor, with a smile. "It seems like a rather unnecessary expenditure of effort these days, when there is so much *real* work to be done, both outward and in the spreading of true ideas. But we have nothing to do with it, and it is none of our business."

"Isn't that just so", declared Spinster. "If we only attend to that which is distinctly our own business, we won't have any time or inclination to criticise others for doing what *they* see to do, will we?"

SECRET DOCTRINE TEACHINGS*

. . . The idea of *Absolute* Unity would be broken entirely in our conception, had we not something concrete before our eyes to contain that Unity. And the deity being absolute, must be omnipresent, hence not an atom but contains It within itself. The roots, the trunk and its many branches are three distinct objects, yet they are one tree.

* From the Original Edition Vol. I, pp. 58, 59; see Vol. I, p. 89, Third Edition.

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THE AWAKENING TO THE SELF*

SHANKARACHARYA'S ATMA BODHA.

THIS awakening to the Self is recorded for those whose inner darkness has been worn away by strong effort, who have reached restfulness, from whom passion has departed, who seek perfect Freedom.

Among all causes, wisdom is the only cause of perfect Freedom; as cookery without fire, so perfect Freedom cannot be accomplished without wisdom.

Works cannot destroy unwisdom, as these two are not contraries; but wisdom destroys unwisdom, as light the host of darkness.

At first wrapped in unwisdom, when unwisdom is destroyed the pure Self shines forth of itself, like the radiant sun when the clouds have passed.

When life that was darkened by unwisdom is made clear by the coming of wisdom, unwisdom sinks away of itself, as when water is cleared by astringent juice.

This world is like a dream, crowded with loves and hates; in its own time it shines like a reality; but on awakening it becomes unreal.

This passing world shines as real, like the silver imagined in a pearl-shell, as long as the Eternal is not known, the secondless substance of all.

In the real conscious Self, the all-penetrating everlasting pervader, all manifested things exist, as all bracelets exist in gold.

Just like the ether, the Lord of the senses, the Radiant, clothed in many vestures, seems divided because these are divided, but is beheld as one when the vestures are destroyed.

Through this difference of vesture, race, name, and home are attributed to the Self, as difference of taste and color to pure water.

Built up of fivefold-mingled elements through accumulated works is the physical vesture, the place where pleasure and pain are tasted.

Holding the five life-breaths, mind, reason, and the ten perceiving and acting powers, formed of unmingled elements, is the subtle vesture, the instrument of enjoyment.

Formed through the beginningless, ineffable error of separateness, is the causal vesture. One should hold the Self to be different from these three vestures.

In the presence of the five veils, the pure Self seems to share their nature; like a crystal in the presence of blue tissues.

The pure Self within should be wisely discerned from the veils that surround it, as rice by winnowing, from husk and chaff.

Though ever all-present, the Self is not everywhere clearly beheld; let it shine forth in pure reason like a reflection in a pure mirror.

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* This article was printed by Wm. Q. Judge in the *Oriental Department papers*, July, 1894.

The thought of difference arises through the vestures, the powers, mind, reason, and nature; but one must find the Self, the witness of all this being, the perpetual king.

Through the busy activity of the powers, the Self seems busy; as the moon seems to course through the coursing clouds.

The vestures, powers, mind, and reason move in their paths under the pure consciousness of the Self, as people move in the sunshine.

The qualities of vestures, powers, and works are attributed to the spotless Self through undiscernment, as blue to the pure sky.

Through unwisdom, the mental vesture's actorship is attributed to the Self, as the ripple of the waves to the moon reflected in a lake.

Passion, desire, pleasure, pain move the mind; but when the mind rests in deep sleep they cease; they belong to the mind, not to the Self.

Shining is the sun's nature; coldness, the water's; heat, the fire's; so the Self's nature is Being, Consciousness, Bliss, perpetual spotlessness.

The Self lends Being and Consciousness, and mind lends activity. When these two factors are joined together by undiscernment, there arises the feeling that "I perceive".

The Self never changes; and mind of itself cannot perceive; but the Self through error believes itself to be the habitual doer and perceiver.

The Self is believed to be the habitual life, as a rope is believed to be a snake; and thus fear arises. But when it is known that "I am not the habitual life but the Self" then there can be no more fear.

The Self alone lights up the mind and powers, as a flame lights up a jar. The Self can never be lit by these dull powers.

In the knowledge of the Self, there is no need that it should be known by anything else. A light does not need another light; it shines of itself.

Putting all veils aside, saying "it is not this! it is not this!" one must find the real unity of the habitual Self and the Supreme Self, according to the words of wisdom.

All outward things, the vestures and the rest, spring from unwisdom; they are fugitive as bubbles. One must find the changeless, spotless "I am the Eternal".

As I am other than these vestures, not mine are their birth, weariness, suffering, dissolution. I am not bound by sensuous objects, for Self is separate from the powers of sense.

As I am other than mind, not mine are pain, rage, hate, and fear. The Self is above the outward life and mind, according to the words of wisdom.

From this Self come forth the outward life and mind, and all the powers; from the Self come ether, air, fire, the waters, and earth upholder of all.

Without quality or activity, everlasting, free from doubt, stainless, changeless, formless, ever free am I the spotless Self.

Like ether, outside and inside all, I am unmoved; always all-equal, pure, unstained, spotless, unchanged.

The ever-pure lonely one, the partless bliss, the secondless, truth, wisdom, endless, the Supreme Eternal; this am I.

Thus the steadily-held remembrance that "I am the Eternal" takes away all unwisdom, as the healing essence stills all pain.

In solitude, passionless, with powers well-ruled, let him be intent on the one, the Self, with no thought but that endless one.

The wise through meditation immersing all outward things in the Self, should be intent on that only Self, spotless as shining ether.

Setting aside name, color, form, the insubstantial causes of separateness, the knower of the supreme rests in perfect Consciousness and Bliss.

The difference between knower, knowing, and known exists not in the Self; for through its own Consciousness and Bliss it shines self-luminous.

Thus setting the fire-stick of thought in the socket of the Self, let the kindled flame of knowledge burn away the fuel of unwisdom.

By knowledge, as by dawn, the former darkness is driven away: then is manifest the Self, self-shining like the radiant sun.

Yet, the Self, though eternally possessed, is as though not possessed, through unwisdom. When unwisdom disappears, the Self shines forth like a jewel on one's own throat.

Separate life is conceived in the Eternal by error, as a man is imagined in a post. But the pain of separation ceases when the truth about it is perceived.

By entering into real nature, wisdom swiftly arises. Then the unwisdom of "I" and "mine" disappears, as when a mistake about the position of north and south is set right.

The seeker after union, possessed of all knowledge, sees with the eye of wisdom that all things rest in the Self; and this Self is the One, the All.

Self is all this moving world; other than Self is naught. As all jars are earth, so he beholds all as the Self.

Perfect Freedom even in life is this, that a man should shake himself free from all the limits of his disguises, through the essence of Reality, Consciousness, Bliss, just as the grub becomes the bee.

Crossing the ocean of glamor, and slaying the monsters, passion and hate, the seeker for union, perfect in peace, grows luminous in the garden of the Self.

Free from bondage to outward, unlasting pleasures, and returning to the joy of the Self, he shines pure within like the flame in a lamp.

Even when hidden under disguises, let the Sage stand free from them, like pure ether. Though knowing all, let him be as though he knew nothing; moving untrammelled like the air.

Let the Sage, shaking off his disguises, merge himself utterly in the all-pervading One; as water in water, ether in ether, flame in flame.

The gain above all gains, the joy above all joys, the wisdom above all wisdoms; let him affirm that it is the Eternal.

When this is seen, there is no more to see; when this is attained, there is no more to attain; when this is known, there is no more to know;—let him affirm that this is the Eternal.

Upward, downward, on all sides perfect; Being, Consciousness, Bliss; the secondless, endless, everlasting One;—let him affirm that this is the Eternal.

Through the knowledge that nothing is but the Eternal, the unchanging One is beheld by the wise; the aboriginal, partless joy; let him affirm that this is the Eternal.

As partakers in the bliss of that partless, blissful One, the Evolver and all the powers enjoy their bliss as dependents.

Every being is bound to the Eternal; every movement follows the Eternal; the all-embracing Eternal is in all, as curd is in all milk.

Nor small nor great nor short nor long, nor born nor departing, without form, attribute, color, name;—let him affirm that this is the Eternal.

Through whose shining shine the sun and all lights; but who shines not by any's light; through whom all this shines;—let him affirm that this is the Eternal.

All present within and without, making luminous all this moving, the Eternal shines forth glowing of red-hot iron.

The Eternal is different from the moving world,—yet other than the Eternal is naught! What is other than the Eternal shines insubstantial, like the mirage in the desert.

Things seen and heard are not other than the Eternal. Knowledge of reality teaches that all this is the Eternal, the Being, Consciousness, Bliss, the secondless.

The eye of wisdom beholds the ever-present Consciousness, Bliss, the Self, the eye of unwisdom beholds not, as the blind beholds not the shining sun.

The personal life, refined through and through by the fire of wisdom, which right learning and knowledge kindle, shines pure as gold, freed from every stain.

The Self, rising in the firmament of the heart,—sun of wisdom, darkness-dispersing, all-present, all-supporting,—shines forth and illumines all.

He who, drawing away from space and time, faithfully worships in the holy place of the divine Self,—the ever-present, the destroyer of heat and cold, and every limit, the stainless, eternally happy,—he all-knowing, entering the All, becomes immortal.

(*Thus the Awakening to the Self is completed.*)

CONVERSATIONS ON OCCULTISM*

STUDENT.—What is the effect of trying to develop the power of seeing in the astral light before a person is initiated?

Sage.—Seeing in the astral light is not done through Manas, but through the senses, and hence has to do entirely with sense-perception removed to a plane different from this, but more illusionary. The final perceiver or judge of perception is in Manas, in the Self; and therefore the final tribunal is clouded by the astral perception if one is not so far trained or initiated as to know the difference and able to tell the true from the false. Another result is a tendency to dwell on this subtle sense-perception, which at last will cause an atrophy of Manas for the time being. This makes the confusion all the greater, and will delay any possible initiation all the more or forever. Further, such seeing is in the line of phenomena, and adds to the confusion of the Self which is only beginning to understand this life; by attempting the astral another element of disorder is added by more phenomena due to another plane, thus mixing both sorts up. The Ego must find its basis and not be swept off hither and thither. The constant reversion of images and ideas in the astral light, and the pranks of the elementals there, unknown to us as such and only seen in effects, still again add to the confusion. To sum it up, the real danger from which all others flow or follow is in the confusion of the Ego by introducing strange things to it before the time.

Student.—How is one to know when he gets real occult information from the Self within?

Sage.—Intuition must be developed and the matter judged from the true philosophical basis, for if it is contrary to true general rules it is wrong. It has to be known from a deep and profound analysis by which we find out what is from egotism alone and what is not; if it is due to egotism, then it is not from the Spirit and is untrue. The power to know does not come from book-study nor from mere philosophy, but mostly from the actual practice of altruism in deed, word, and thought; for that practice purifies the covers of the soul and permits that light to shine down into the brain-mind. As the brain-mind is the receiver in the waking state, it has to be purified from sense-perception, and the truest way to do this is by combining philosophy with the highest outward and inward virtue.

Student.—Tell me some ways by which intuition is to be developed.

Sage.—First of all by giving it exercise, and second by not using it for purely personal ends. Exercise means that it must be followed through mistakes and bruises until from sincere attempts at use it comes to its own strength. This does not mean that we can do wrong and leave the results, but that after establishing con-

* This article was first printed by Wm. Q. Judge in *The Path* for November, 1894.

science on a right basis by following the golden rule, we give play to the intuition and add to its strength. Inevitably in this at first we will make errors, but soon if we are sincere it will grow brighter and make no mistake. We should add the study of the works of those who in the past have trodden this path and found out what is the real and what is not. They say the Self is the only reality. The brain must be given larger views of life, as by the study of the doctrine of reïncarnation, since that gives a limitless field to the possibilities in store. We must not only be unselfish, but must do all the duties that Karma has given us, and thus intuition will point out the road of duty and the true path of life.

Student.—Are there any Adepts in America or Europe?

Sage.—Yes, there are and always have been. But they have for the present kept themselves hidden from the public gaze. The real ones have a wide work to do in many departments of life and in preparing certain persons who have a future work to do. Though their influence is wide they are not suspected, and that is the way they want to work for the present. There are some also who are at work with certain individuals in some of the aboriginal tribes in America, as among those are Egos who are to do still more work in another incarnation, and they must be prepared for it now. Nothing is omitted by these Adepts. In Europe it is the same way, each sphere of work being governed by the time and the place.

Student.—What is the meaning of the five-pointed star?

Sage.—It is the symbol of the human being who is not an Adept, but is now on the plane of the animal nature as to his life-thoughts and development inside. Hence it is the symbol of the race. Upside down it means death or symbolizes that. It also means, when upside down, the other or dark side. It is at the same time the cross endowed with the power of mind, that is, man.

Student.—Is there a four-pointed star symbol?

Sage.—Yes. That is the symbol of the next kingdom below man, and pertains to the animals. The right kind of clairvoyant can see both the five- and the four-pointed star. It is all produced by the intersections of the lines or currents of the astral light emanating from the person or being. The four-pointed one means that the being having but it has not as yet developed Manas.

Student.—Has the mere figure of a five-pointed star any power in itself?

Sage.—It has some, but very little. You see it is used by all sorts of people for trademarks and the like, and for the purposes of organizations, yet no result follows. It must be actually used by the mind to be of any force or value. If so used, it carries with it the whole power of the person to whom it may be belong.

Student.—Why is the sword so much spoken of in practical Occultism by certain writers?

Sage.—Many indeed of these writers merely repeat what they have read. But there is a reason, just as in warfare the sword

has more use for damage than a club. The astral light corresponds to water. If you try to strike in or under water with a club, it will be found that there is but little result, but a sharp knife will cut almost as well under water as out of it. The friction is less. So in the astral light a sword used on that plane has more power to cut than a club has, and an elemental for that reason will be more easily damaged by a sword than by a club or a stone. But all of this relates to things that are of no right value to the true student, and are indulged in only by those who work in dark magic or foolishly by those who do not quite know what they do. It is certain that he who uses the sword or the club will be at last hurt by it. And the lesson to be drawn is that we must seek for the true Self that knows all Occultism and all truth, and has in itself the protecting shield from all dangers. That is what the ancient Sages sought and found, and that is what should be striven after by us.

THE "BLESSING" OF THE BROTHERS*

[A CORRESPONDENT calls our attention to the paragraph on p. 66 of the pamphlet, *Hints on Esoteric Theosophy*, in which a person not mentioned by name is made to say that he came out to India with us, but "never heard a hint of the Brothers," until afterwards, and asks us to explain. We cannot identify the person meant by the author of the pamphlet, and hence conclude that he is purely imaginary—an effigy set up to hang an explanation upon. For nothing is more certain than that we spoke—too freely as they think—of the "BROTHERS" and their powers long before leaving America. In fact, Col. Olcott mentioned both in public lectures at New York and Boston in the hearing of large audiences. However, let us set the question at rest once for all by re-publishing from a London journal (the *Spiritualist*, for June 28, 1878) a most convincing testimony by an unimpeachable witness. The writer of the letter below was His Serene Highness the late Prince Emil von Sayn-Wittgenstein, A. D. C. of His Majesty the late Czar of Russia, and one of the earliest (and most earnestly interested) members of the Theosophical Society. That a nobleman of such exalted rank should have so openly acknowledged the protecting guardianship of our BROTHERS, was certainly a proof of great moral courage, while his known character for personal devotion to the truth lends an especial weight to his testimony. It is the most usual of things for our Asiatic friends in writing to us to bespeak the "blessing" of the Mahatmas. This results from the surviving tradition of such personal interpositions, handed down from a hoary antiquity. This letter of Prince Wittgenstein ought to strike Europeans as a fact going to show that this inherited belief is not altogether baseless. We shall be more than

* This article was first published by H. P. Blavatsky in *The Theosophist* for March, 1883.

satisfied if at the same time it does not prompt many of them—and many others who are not Europeans—to demand that the "blessing" may also be extended to them. It is only too common for persons who have never done one thing to entitle them to the slightest consideration by an adept, to put in a claim that their diseases shall be miraculously cured, their fortunes bettered, or their idle curiosity satisfied, as the price of their allegiance to the cause of Theosophy. Such persons were never taught, or at least never heeded, the time-honoured maxim of Occult Science, "First Deserve, *then* Desire."—*Ed. The Theosophist.*]

PRINCE WITTGENSTEIN'S LETTER TO THE EDITOR OF THE "SPIRITUALIST."

Allow me, for the sake of those who believe in spirit predictions, to tell you a story about incidents which happened to me last year, and about which I, for months past, have wished to talk to you, without, till now, finding time to do so. The narrative may perhaps be a warning to some of the too credulous persons to whom every medial message is a gospel, and who too often accept as true what are perhaps the lies of some light spirit, or even the reflection of their own thoughts or wishes. I believe that the fulfilment of a prediction is such an exceptional thing that in general one ought to set no faith in such prophecies, but should avoid them as much as possible, lest they have undue influence upon our mind, faith, and free will.

A year and some months ago, while getting ready to join our army on the Danube, I received first one letter, and afterwards a few more from a very kind friend of mine, and a powerful medium in America, beseeching me, in very anxious words, not to go to the war, a spirit having predicted that the campaign would be fatal to me, and having ordered my correspondent to write to me the following words: "Beware of the war saddle! It will be your death, or worse still."

I confess that these reiterated warnings were not agreeable, especially when received at the moment of starting upon such a journey; but I forced myself to disbelieve them. My cousin, the Baroness Adelma Vay, to whom I had written about the matter, encouraged me in doing so, and I started.

Now it seems that this prediction became known also to some of my Theosophical friends at New York, who were indignant at it, and decided to do their utmost to make it of no avail. And especially one of the leading Brethren of the Society, utterly unknown to me, and residing far away from America, promised, by the force of his will, to shield me from every danger.*

* The friend and favourite Brother of Chohan Koot-Hoomi whom his Anglo-Indian correspondents have surnamed "The illustrious." Our *guru* wrote personally to the Prince.—*Ed. The Theosophist.*

The fact is, that during the whole campaign I did not see one shot explode near me, and that, so far as danger was concerned, I could just as well have remained at Vevey. I was quite ashamed of myself, and sought occasion, now and then, to hear at least once the familiar roar and whistle which, in my younger years, were such usual music to me. All in vain! Whenever I was near a scene of action the enemy's fire ceased. I remember having once, during the third bloody storming of Plevna with my friend, your Colonel Wellesley, stolen away from the Emperor's staff, in order to ride down to a battery of ours, which was exchanging a tremendous fire with the redoubt of Grivitsa. As soon as we, after abandoning our horses further back in the brushwood, arrived at the battery, the Turkish fire ceased as by enchantment, to begin again only when we left it half an hour later, although our guns kept on blazing away at them without interruption. I also tried twice to see some of the bombarding of Giurgiewo, where all the windows were broken, doors torn out, roofs broken down at the Railway Station by the daily firing from Rustchuk. I stopped there once a whole night, and another time half a day, always in the hope of seeing something. As long as I was there the scene was as quiet as in times of peace, and the firing recommenced as soon as I had left the place. Some days after my last visit to Giurgiewo, Colonel Wellesley passed it, and had part of his luggage destroyed by a shell, which, breaking through the roof into the gallery, tore to pieces two soldiers who were standing near.

I cannot believe all this to have been the sole result of chance. It was too regular, too positive to be explained thus. It is, I am sure of it, magic, the more so as the person who protected me thus efficaciously is one of the most powerful masters of the occult science professed by the Theosophists.

I can relate, by way of contrast, the following fact, which happened during the war on the Danube in 1854 at the siege of Silistria. A very distinguished Engineer General of ours, who led our approaches, was a faithful Spiritualist, and believed every word which he wrote down by the help of a psychograph as a genuine revelation from superior spirits. Now these spirits had predicted to him that he would return from the war unhurt, and covered with fame and glory. The result of this was that he exposed himself openly, madly, to the enemy's fire, till at last a shot tore off his leg, and he died some weeks later. This is the faith we ought to have in predictions, and I hope my narrative may be welcome to you, as a warning for many.

Truly yours,

(Prince) E. WITTGENSTEIN, (F. T. S.)

VEVEY, SWITZERLAND,
18*th June*, 1878.

THE TIDE OF LIFE*

(ANNOTATED BY H. P. BLAVATSKY.)

"Our souls have sight of that immortal sea, which brought us hither;
Can in a moment travel thither—
And see the children sport upon the shore,
And hear the mighty waters rolling evermore."

THAT the book of Genesis is not a homogeneous work, but is composed of several distinct and widely different books, becomes evident from a slight examination. The first thirty-four verses form the first and apparently the most ancient of these. This treatise contains a system of cosmogony closely resembling that of the Puranas and Upanishads. The origin of this ancient tract, and the causes which led to its incorporation with the Hebrew scriptures, we can only guess at. Its source may have been some venerable hieratic manuscript brought by Moses from the temple-libraries of Egypt, where it had lain for thousands of years, from the time when the colonists of Egypt left their early home in ancient India. Or it came, perhaps, from the Chaldæan Magians, the inheritors of the sacred Iranian lore, the younger sister of the wisdom-religion of the motherland of the Aryas. This much we know, that it contains a Divine Cosmogony, of evident Oriental character, and almost identical with the Archaic Sacred theories of the East.

This tract splits off like a flake from the story of Adam and Eve which, from its more vivid colour, has almost cast it into the shade, and a mere preface or pendant to which it has erroneously been considered to be. To make this separation more clearly apparent, a few of the lines of cleavage may be shewn.[1]

To begin with, we find two quite different and distinct accounts of the "Creation."

(1.) In the more ancient cosmogony, contained in the first thirty-four verses, the account of the formation of man is similar to, and parallel with, that of the animals.[2]

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* This excellent article was first printed by Wm. Q. Judge in *The Path* for April, 1888. We reprint it more especially because it is annotated by H. P. B.—ED. THEOSOPHY.

[1] The esoteric teaching accounts for it. The first chapter of Genesis, or the Elohistic version, does not treat of the creation of man at all. It is what the Hindu Puranas call the *Primal* creation, while the second chapter is the *Secondary* creation or that of our globe of man. Adam Kadmon is no *man*, but the *protologos*, the collective Sephirothal Tree—the "Heavenly Man," the *vehicle* (or Vahan) used by En-Soph to manifest in the phenomenal world (see Sohar); and as the "male and female" Adam is the "Archetypal man," so the *animals* mentioned in the first chapter are the *sacred* animals, or the zodiacal signs, while "Light" refers to the angels so called.—H. P. BLAVATSKY.

[2] *Vide supra*—"The great whale" (v. 21) is the *Makara* of the Hindu Zodiac—translated very queerly as "Capricorn," whereas it is not even a "Crocodile," as "Makara" is translated, but a nondescript aquatic monster, the "Leviathan" in Hebrew symbolism, and the vehicle of Vishnu. Whoever may be right in the recent polemical quarrel on *Genesis* between Mr. Gladstone and Mr. Huxley, it is not Genesis that is guilty of the error imputed. The Elohistic portion of it is charged with the great zoological blunder of placing the evolution of the birds before the reptiles (*Vide—"Modern Science and Modern Thought," by Mr. S. Laing*), and Mr. Gladstone is twitted with supporting it. But one has but to read the Hebrew text to find that Verse 20 (Chap. 1) does speak of reptiles before the birds. And God said, "Let the waters bring forth abundantly the (*swiming and creeping*, not) moving creatures that hath life, and fowl that may fly" etc. This ought to settle the quarrel and justify Genesis, for here we find it in a perfect zoological order—first the evolution of grass, then of larger vegetation, then of fish (or mollusks), reptiles, birds, etc., etc. Genesis is a purely symbolical and kabalistic volume. It can neither be understood nor appreciated, if judged on the mistranslations and misinterpretations of its Christian remodellers.—H. P. BLAVATSKY.

"The Elohim created man, male and female."

While the second and later account introduces the distinct and peculiar story of the creation of Adam from dust, and Eve from Adam's rib. Besides this, earlier in the second account, we find that the formation of man as detailed in the first tract is entirely ignored by the words—

"There was not a man to till the ground."[1]

and this nine verses after it had been chronicled that "God created man."

(2.) In the more ancient tract, man and woman are created together, and over them is pronounced the blessing—

"Be fruitful and multiply, and replenish the earth,"

yet in the subsequent story of Adam and Eve, the absence of woman is marked by the words—

"It is not good that the man should be alone:"

and further on, in the story of Eden, the children of Eve are foretold with a curse and not with a blessing,

"I will greatly multiply thy sorrow and thy conception,"

for, in this story, while Adam and Eve remained unfallen they remained childless.

(3.) We read in the first account that—

"The Earth brought forth grass, herb yielding seed, and fruit tree."

This is ignored in the second account, when we read twenty-four verses later,

"No plant of the field was yet in the earth."

Similarly, we have a second and distinct account of the formation of the animal kingdom; which, moreover, comes after the Seventh day "on which God rested from all his work which he had created and made."*

(4.) In the first account the order of creation is as follows:—

"Birds; beasts; man; woman;"

In the second, we find the order changed,

"Man; beasts; fowls; woman."

In the one case man is created to rule the beasts; in the other the beasts are created as companions for man.

(5.) In the first account all herbs and fruits are given to man unreservedly—

"I have given you *every* tree, in the which is the fruit of a tree yielding seed."

In the second we read—

"Of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it."

(6.) All through the earlier cosmogony the Divine Creative Energy is called "Elohim;" thus in the first verse we read—

[1] Because Adam is the Symbol of the first *terrestrial* MAN or Humanity.—H. B. BLAVATSKY.

* *Genesis* being an eastern work, it has to be read in its own language. It is in full agreement, when understood, with the universal cosmogony and evolution of life as given in the Secret Doctrine of the Archaic Ages. The last word of Science is far from being uttered yet. Esoteric philosophy teaches that man was the first living being to appear on earth, all the animal world coming *after* him. This will be proclaimed absurdly *unscientific*. But see in *Lucifer*—"The Latest Romance of Science."—H. P. BLAVATSKY.

"Berashit bara Elohim."

In the story of Adam and Eve this title is replaced by another, "Jehovah" or "Yâvâ." In the English the difference is veiled by translating the former "God," though it is a plural form, while the latter becomes "the Lord God." In other parts of the Bible several other titles of Deity are introduced, "El," "Adon-ai," "El Shaddai."

(7.) The early cosmogony gives to man a Divine dignity from the first:—

"The Elohim created man in their own image; in the image of the Elohim created they him."

In the story of Adam and Eve this likeness to the Divine comes only after the forbidden fruit is eaten, when man has fallen; then it was that

"Jehovah said, The man is become as one of us."

These facts warrant us in considering this Divine cosmogony, contained in the first thirty-four verses of Genesis, separate and distinct from the less orderly and scientific, though more popular, story of Adam and Eve.

At the present time, when the apparent antagonism between modern evolutionary doctrines and the doctrine of the Adamic Creation is perplexing many, it may not be out of place to draw attention to this earlier and more scientific cosmogony, and to point out that not only is it perfectly in accordance with the latest ascertained facts, but that it is probably "more scientific than the scientists," in that it recognised clearly the dual character of evolution, while modern thought manifests too great a tendency to one-sidedness.

The doctrine of this first cosmogony of Genesis is that of the formation of the phenomenal universe by the expansive or emanative power of the great unmanifested Reality, or underlying Divine Vigor in virtue of which existence is possible. This unmanifested Reality has no name in the West, but it may be called with the Hindu Vedantins, *Parabrahm*. After a period of Cosmic rest called in the East *a Night of Brahma*, the Unmanifested, by its inherent expansive power, sends forth from itself a series of emanations.

The first emanation, the only Divine and eternal one, which is conceived as lasting even through the *Night of Brahma*, is the Logos. The second emanation is what was called by the cabalistic philosophers the "fifth essence," counting "fire," "air," "water," and "earth" as the other four. It may be termed "Spiritual Ether." From Ether proceeded the element called by the cabalists "fire"; from fire proceeded "air"; from air proceeded the element "water"; from water, "earth."

These five—ether, fire, air, water, earth, are the five emanations which, in their various phases and combinations, make up the phenomenal universe, the Logos being considered Divine and subjective, or noumenal. From Earth sprang in order the vegetable and animal kingdoms, and finally Man.

The "elements", as understood in the above classification, are by no means to be confounded with the elements of modern chem-

istry; they are arrived at by an entirely different though equally scientific course of reasoning.

In the cosmogony of Genesis the Divine Underlying Reality is called GOD. The expansive power by which, after the period of cosmic rest, the phenomenal universe was formed is thus described:

"In the beginning God created the heaven and the earth."

This "in the beginning," marks off from eternity the point at which the present period of cosmic activity, or *day of Brahma,* began; when the Universe proceeded from "the everlasting bosom of God" to which it must return when this period comes to an end. Modern scientists are not without some dim perception of this process of emanation and absorption, as may be seen from the speculations in the "Unseen Universe,"* though the authors of this work confine themselves chiefly to the last emanation, that of physical matter from the emanation which preceded it. Whence the universe emerged, thither also must it return; a truth clear to the pure insight of Shakespeare—

". . . Like the baseless fabric of this vision,
The cloud-capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve,
And, like this insubstantial pageant faded,
Leave not a rack behind."

God, the eternal Parabrahm, remains unchanged; with God remains the Logos, the first and eternal emanation—

"The spirit of God. . ."

which, "dove-like, sat brooding on the vast abyss."

This "vast abyss," or, as it is styled in the cosmogony of Genesis—

"The face of the waters,"

is what we have called the elemental Ether, the "Akâsa" of the Upanishads. It is of ethereal nature, and is the plane of sound, answering to the sense of hearing; that it is the plane of sound has been taught by the Brahmans and the cabalists, and may be inferred from various considerations, amongst others from the difficulty of locating sounds in their immediate material sources (they having, as it were, an immaterial character), and from their spiritual, ethereal nature.

This element of ether has within it the possibility of innumerable sounds and changes of sound; according to the cabalists the sound becomes apparent to our senses only when it strikes against a material object, such as a vibrating violin-string, which becomes merely a point of reflection for the all-pervading element of sound; just as a beam of sunlight becomes apparent only by reflection from particles of dust floating in the air.[1]

* "The Unseen Universe," by Professors Balfour Stewart and P. G. Tait.—[C. J.]

[1] While taking this view of sound, we are of course, perfectly acquainted with modern researches and speculations on the subject. Our standpoint, however, is so widely different from that of modern science that no comparison with its teachings is possible.

Next in order after the emanation of ether, the matrix of sound, comes the elemental Light, the "fire-element" of the cabalists. It corresponds to the plane of colour and the sense of sight, which should rightly be called the "colour-sense." For colour is really the only quality perceived by the eye. "All objects," says Ruskin, "appear to the human eye simply as masses of colour. Take a crocus, and put it on a green cloth. You will see it detach itself as a mere space of yellow from the green behind it, as it does from the grass. Hold it up against the window, you will see it detach itself as a dark space against the white or blue behind it. In either case its outline is the limit of the space of colour by which it expresses itself to your sight. The fact is that all nature is seen as a mosaic composed of graduated portions of different colours."[1] This light, or colour-element, is a pure element containing within itself the possibility of all varieties of colour. After its formation, we find the words—

"The evening and the morning were the first day,"

introducing the element of time first with this emanation. The Logos is, as we have seen, eternal; and the immaterial, semi-physical element of Ether is, as it were, the borderland between the subjective eternal Logos and the objective elements of *fire, air, water,* and *earth.*

After this light-emanation comes the element called by the cabalists "Air." Its formation in the cosmogony of Genesis is marked by the words—

"The Elohim said, Let there be an Expanse."

This word, for a long time wrongly translated "firmament," is chosen to express the air-element, because from this element we derive the idea of the extension or expansiveness of a body—its ability to fill a certain quantity of space. The air-element corresponds to the sense of touch, so far as this sense conveys the idea of "expansiveness" or "extension." The sense of touch differs from the senses of sound and sight, in that it is distributed all over the surface of the skin, while they are confined to definite sense-organs, or spaces of localised sensitiveness, and, in proportion as the eye and ear have gained in sensitiveness to light and sound, the rest of the skin has lost its power of responding to these sensations. The whole surface of the body is, on the contrary, still sensitive to touch, as also to the sensation of heat.[2] There is reason to believe that at one time the body's whole surface could respond equally to all sensations;[3] the specialised organs of sense not being then developed, just as the whole surface of the jelly fish still responds to the stimulus of light. An analogy to this condition of unspecialised sensitiveness is furnished by modern experiments in thought transference, from which it appears that the sensations of sound, colour,

[1] Ruskin, "Lectures on Art," p. 125.

[2] For speculations on a specialised heat sense we may refer to Mr. R. A. Proctor's ideal visit to Saturn's Satellites.

[3] Readers will remember the translations which appeared in the *Path* some time ago giving the German Mystic Kernning's teachings hereupon. [W. Q. J.] Reprinted in THEOSOPHY from Jan. to August, 1917, inclusive.—[EDS. THEOSOPHY].

taste, touch, and smell are all transferred from one mind to another with equal ease. There are some grounds for the belief that when an organ is specialised for some particular sensation it loses the power of responding to other sensations; that the retina, for instance, will be insensible to heat.* The sensations of heat and touch are, as we have seen, distributed over the whole surface of the skin; and from this fact, among others, we are led to consider heat as well as touch an attribute of the element "air." Another reason for this conclusion is the fact that we find heat always associated with expansiveness, or extension. As elucidating this point we may quote the researches in the solidification of gases, and speculations on "absolute zero" in temperature, though want of space precludes us from more than merely referring to them. After air comes the element of water, marked in the Genesis cosmogony by the words:—

"The Elohim said, Let the waters be gathered together."

This elemental water corresponds to the sense of taste, and in part to the idea of molecular motion; the motion of masses being one of the ideas attached to the Air-element. It might be thought that the sensation of taste might also be derived from solid bodies; but that this is not so may be inferred from recent scientific researches, which have demonstrated that all bodies, even the metals, and ice far below zero, are covered with a thin layer of liquid, and it is from this liquid layer that we get the sensation of taste from solids. In this element of water are the potentialities of innumerable tastes, every organic body, and even minerals and metals, having a distinctive taste; zinc and steel among the metals for instance, and sugar, vinegar, and wine in the organic world.

This element is followed by the last emanation, the Earth-element of the cabalists, marked in the Cosmogony of Genesis by the words,

"The Elohim said, Let the dry land appear, and it was so, and the Elohim called the dry land Earth."

This emanation corresponds to the extreme of materiality, solidity, and, amongst the senses, to smell. A piece of camphor, for example, throws off small solid particles in every direction, and these, coming in contact with the nerves specialised to this sense, produce the sensation of smell. This Earth-element is the last emanation strictly so-called. To this point the outward expansion of *Parabrahm* has been tending, and from this point the wave of spirit must again recede.

It must be here stated that these elements, fire, air, water, and earth, are not what we ordinarily mean by these terms, but are, so to speak, the pure elemental or spiritual counterparts of these. Down to this point, Form has been gradually developing, being destined to combine with each of the elementals in turn, in the ascending scale.

CHARLES JOHNSTON, F. T. S.

Dublin, Ireland. *(To be continued.)*

* *Vide* some experiments with thermal rays in Tyndall's "Heat a Mode of Motion."

ON THE LOOKOUT

The *O. E. Library Critic* of May 15 and 29 writes of "The Ass in the Lion's Skin" as typified in the Old Catholic Church movement within Mrs. Besant's Theosophical Society. The article is very much more than an indictment: it is a summary of the facts and the unavoidable conclusions from the facts and should be of great helpfulness to all those members of the society in question who have not been completely carried away by the glamour of names, claims and pretenses. The article has been reprinted in pamphlet form and may be had from the *Critic* at two cents a copy. It is so tempered and temperate, and contains so much matter that is instructive and capable of a wider application that students would do well to send for it. We do not wish to mar its presentations by quotations necessarily brief and incomplete.

To our minds, however, one idea implicit in the article, and exemplified in the closing paragraphs of "The Ass in the Lion's Skin" is fruitful of much difficulty for theosophical students in the present as it has been in the past—an idea very subtle and fundamental in human nature and therefore very hard to disembarrass one's self of; and the mere fact of being intensely and sincerely interested in and devoted to Theosophy does not free the student from this human defect. We quote from Dr. Stokes' article:

> "To put forth such doctrines under the cloak of Theosophy . . . is using it to spread a pestiferous spiritual dry-rot in the Theosophical Society fatal to all the laws of the higher life as inculcated by the Masters.
>
> This is an old story re-acted. The Church has always degenerated into an exponent of lip service and patent methods of salvation by proxy. Theosophy came into existence largely as a protest against the perversion of Christianity by the Church; it came to point out the true Path, to revive the knowledge of the Narrow Way. The Old Catholic Church accepts and advocates these very things which Theosophy opposes, and by clothing them in a theosophical skin and putting them under a theosophical patronage it thinks to make them acceptable to those who have but a smattering of the unessentials of Theosophy, to those who have been moved to join the Society through a desire for psychic information and emotionalism. . . .
>
> No Path will lead to God, not even the theosophical path, if you face about and walk in the opposite direction. *It is of the highest importance that those who have been attracted to Theosophy should study its real meaning in the works of its Founders, and should see, as they will if they study seriously, that these things are not Theosophy and are incompatible with it.* . . .
>
> It is not a time for those who are displeased with the present trend of affairs to skulk in their tents or leave the Society in disgust. On the contrary, true loyalty to the cause of Theosophy demands that these stand up openly for their convictions, as well as use whatever private influence they may have towards unmasking the animal parading the lion's skin.
>
> There is a feeling among some members . . . that while they have no use for the Old Catholic Church themselves, they consider it none of their business what is done or thought by other members. It is a distinctly disloyal attitude. What this church, or any other church, in fact, may do outside of the Society may be none of their affair. But *to say that one does not care what is done within the Society, that is to express indifference to the cause of Theosophy itself. Surely if Theosophy is worth while, it is worth fighting for! surely the sword of the Masters is worth keeping clean and sharp.*"

All theosophical students can see that the mission of Jesus was a protest against the perversions of orthodox Judaism and a re-presentation of the true Path; *but the Jews could not see it and do not, to this day. All* theosophical students can see that Theosophy in the Western world is a protest against the perversions by the Christian Sects of the teachings of Christianity; *but the Christian sectarians do not see it and never have. All* theosophical students can see that the mission of Krishna was a protest against the Vedic orthodoxy of his time, and that the mission of Buddha was a protest against the orthodox brahmanism and a re-presentation of the ancient wisdom; *but the Hindu sectarians could not see it and do not to this day.* Krishna, Buddha, Jesus, and H. P. Blavatsky, each in turn came and made his protest; each in his turn "restored to Humanity that which was lost;" each in his turn entrusted his teaching to his disciples to continue in its purity—each in his turn was betrayed by those who were disciples, until little by little that was done in His name and in the name of His Teaching which was the very antithesis of His mission and His Message.

Dr. Stokes and many other sincere Theosophists see that the Old Catholic Church "accepts and advocates the very things which *Theosophy* opposes" and does it in the name of *Theosophy* and the *Theosophical* Society. The sincere Theosophists in Mr. Chas. Johnston's Theosophical Society, in Mr. Percival's Society, in Mrs. Tingley's Society—all these see that Mrs. Besant's *Society* is advocating and accepting the very things which *Theosophy* opposes, and Mrs. Besant's Society sees the same things in regard to the other *Theosophical* societies. What is the difficulty? The difficulty is that each of us does not boldly and resolutely look *within.* Are not *we* ourselves, perchance, and *our* society accepting, advocating and practicing every day and every hour the very things which *Theosophy* opposes? It is not an answer to accuse *others,* singly or *en masse,* of disloyalty or insincerity, or ignorance or misconception, or perversion: How about *ourselves?* We believe in the loyalty and sincerity of the great mass of men everywhere, Hindu, Buddhist, Jew, Christian, Spiritualist, Materialist, Theosophist. But is that sincerity wisely directed? Is that loyalty wisely placed? Is it not, rather, given to the letter and not the spirit; to the form and not to the substance; to the vessel and not its content; to the name, the claim, the assumption, not to the reality itself?

Everything that Dr. Stokes writes, and truly, sanely, lucidly writes either applies with equal truth and greater force to Mrs. Besant's Society itself, or it does not. If he will study the history of the Theosophical Movement he will know that every great religion was originally founded by the Masters, and became corrupted in time, necessitating, first a protest, and then a re-presentation of the old truths. If he will study the facts of that same Movement in its relation to the Theosophical Society he will find the same protest, the same re-presentation, the same corruption and perversion. *The Theosophical Society founded in* 1875 *is dead, and has been dead these many years:* as dead as the church founded by Krishna, or Buddha, or Jesus. It, like they, has been replaced by *Kama rupas:* that is to say by soulless forms, masquerading in the garments of the once-living Entity. Mrs. Besant's Society is no more the "sword of the Masters" than the Christian sects are the sword of the spirit of Christ. And the same is true of all the other theosophical societies now existent, for they all accept advocate and practice the very things which *Theosophy* opposes. What keeps them alive in such *kama-lokic* life as they have? What keeps present-day Brahmanism, Buddhism and Christianity alive? Not the truth in them, but the perverted and mistaken sincerity and loyalty of their followers, deceived by names, claims and pretenses. *The present-day Theosophical Societies cannot be reformed,* from within or from without, any more than the Christian or other sects can be reformed. They are soulless and dead.

What are the proofs? The facts. Not one of them is devoting itself to the study and spread of the Message of the Founders; not one of them but claims itself to be *the* theosophical society; not one of them but claims *successorship,* in its leaders and its organization; not one of them but places that organization, its leaders and their literature *first;* not one of them but teaches and promulgates practices, perversions, side-issues; not one of them which is not active in proselyting and claims for itself of exclusiveness. *This is an old story re-acted before our eyes here and now.* Are we wise enough, clear-seeing enough, to perceive it and *come out from among them?* Are we humble enough to *go back to the Source* and begin over again?

Neither H. P. Blavatsky nor William Q. Judge was under any illusions regarding "the Theosophical Society." As early as 1885, after the first betrayal on the part of Olcott and the Indian members at the time of the Coulomb troubles, the Master wrote: "The Society has liberated itself from our grasp and influence, and we have let it go. . . . It is now a soulless corpse, a machine run so far well enough, but which will fall to pieces when . . . Out of the three objects, the second alone is attended to; it is no longer either a Brotherhood, nor a body over the face of which broods the Spirit beyond the Great Range." (*Theosophist,* October 1907.)

H. P. B. left India, never to return because of this desertion, and took up the work in Europe. Olcott and the Hindus repented and were helped, but again grew disloyal and tangential. H. P. B., who had built up the work in Europe, wrote in August, 1889: "There is no longer a 'Parent Society;' it is abolished and replaced by an aggregate body of Theosophical Societies, *all autonomous.* . . . Such is the real state of things." (*Lucifer,* Vol. IV, 508.)

In 1888 she made public announcement of the Esoteric Section because, as she wrote, *"the Society has proved a dead failure on all those points which ranked foremost in its original foundation and an attempt is to be made to restore it to its original lines."* (*Preliminary Memorandum.*)

That attempt was partially successful during her life-time, and her efforts were continued by Mr. Judge till the great betrayal by Annie Besant, H. S. Olcott, G. R. S. Mead, A. P. Sinnett, and other lesser luminaries, in 1894-5. *The* Theosophical Society founded in 1875 died in 1895 at the assassins' hands. Mr. Judge organized and continued the *Theosophical Society in America* until his death in 1896. That also perished in 1898 after every effort on the part of those who tried to keep it to the "lines laid down" had failed. Mr. Judge wrote in 1895: "Let us then press forward together in the great work of the real Theosophical *Movement, which is aided by working organizations, but is above them all. . . . We will then each and all be members of that Universal Lodge of Free and Independent Theosophists which embraces every friend of the human race."* (*Path,* Vol X, 136.)

Quotations from H. P. B. and W. Q. J. could be multiplied by hundreds to show their purpose and spirit; facts by the hundred could be cited to show that present theosophical societies have drifted in twenty years as far from the teaching and purpose of the Founders as the christian churches have drifted in almost as many centuries; but both the true position to take and the results of departures from it whether as to persons or societies are, we think, illuminatingly set forth by Mr. Judge in an article entitled The Theosophical Movement, and published in *The Path* for August, 1895, and reprinted in THEOSOPHY of September, 1915, Volume 3, page 541. We can make but a short quotation from it here, but we commend its reading and re-reading to Dr. Stokes and to all other sincere and earnest students, for the whole article is at once a prophecy, a recital of fact, and an ever-present instruction and guide to clear-seeing and correct discrimination. We quote:

> "There is a very great difference between the Theosophical Movement and any Theosophical Society. The Movement is moral, ethical,

spiritual, universal, invisible save in effect, and continuous. A society formed for theosophical work is a visible organization, an effect, a machine for conserving energy and putting it to use; it is not nor can it be universal, nor is it continuous. Organized Theosophical bodies are made by men for their better co-operation, but, being mere outer shells, they must change from time to time as human defects come out, as the times change, and as the great underlying spiritual Movement compels such alterations. . . .

One can therefore see that to worship an organization, even though it be the beloved theosophical one, is to fall down before Form, and to become the slave once more of that dogmatism which our portion of the Theosophical Movement, the T. S., was meant to overthrow.

Some members have worshipped the so-called 'Theosophical Society,' thinking it to be all, and not properly perceiving its *de facto* and piecemeal character as an organization nor that it was likely that this devotion to mere form would lead to a nullification of Brotherhood at the first strain."

Sincere we must be, and loyal we must be, if we are to be in any sense Theosophists, but if our sincerity and loyalty are falsely placed or falsely given we are but sheep led to the slaughter, are but the tools and implements of popery, priesthood and perversion. Our devotion must be to Theosophy and the Theosophical Movement, not to any organization. "No man can serve two masters." And the attempt from mistaken zeal and misplaced loyalty to reform a soulless and corrupt body is useless and vain. "Men do not put new wine in old bottles, lest the bottles burst and the wine be lost." Let us have independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization; then only can we be wisely and truly loyal to the great Founders of the Theosophical Movement, and "members of that Universal Lodge of Free and Independent Theosophists which embraces every friend of the human race."

An interesting illustration of the "pairs of opposites" of the Bhagavad-Gita, or the paradoxes everywhere inseparable from activities, mental or physical, is afforded by recent books. One of these is entitled, *The Question*, by Edward J. Clodd. After reviewing the evidences offered as affirmative in reply to the question: If a man die shall he live again? the author's conclusion is an emphatic negative. The "evidences" chiefly considered are those of psychic research, spiritualism, mediumism, etc. The author finds much fraud, and thus discredits the evidence, such as it is. By a parity of reasoning fraudulent banks and banking should infallibly convince Mr. Clodd that there is no such thing as money. In the eighteenth century—and in the nineteenth also, for the matter of that—many books were written by investigators who, after carefully considering the evidences of survival as afforded by the Bible and the claims of the Christian sects, reached an equally decided negative answer to the great question. On the other hand, Sir Oliver Lodge, Professor Crookes, Sir A. Conan Doyle, and others within the past years have reached an identically opposed answer from the same sort of evidences. Men have always been able to derive a false conclusion from true premises and occasionally to reach a true conclusion in spite of false evidences.

The spiritualists believe in survival from evidence that is insufficient where it is not wholly untrustworthy. The Christians believe in one-ended immortality from no evidence at all except hearsay. The scientific psychic researchers—some of them—believe in survival upon the evidence of their senses and their carefully devised physical and psychical tests. All of these various classes are in fact building upon the sand, and because this is so the sectarians and superstitious of one century become the materialists of the next, because advancing knowledge destroys the validity of the evidences upon which the faith was founded.

How could it be otherwise? None of these believers and so-called investigators has any real basis, any true primary conception. How could the existence of "matter" be demonstrated except upon its own plane? Who could prove or find sufficient evidences of the existence of "energy" in terms of matter? Who can find evidence of "mind" in terms of either matter or energy? Or, varying the analogies, who could demonstrate sight by analyzing any number of eyes; who could prove dreams or give them any semblance of reality in the terms of waking consciousness; who, upon any sane consideration, could hope to prove the sun and its light by any amount of evidence supplied in the night? Whatever may be the form of after-death existence, if there be such, it is assuredly, from the standpoint of waking physical existence, as purely subjective and unreal, and as incapable of "proof" as a dream. Any number of dreamers may dream and may tell us their dreams and we may speculate on their testimony to our heart's content, but all the testimony and all the speculations are valueless as a "demonstration" upon which to base a positive conclusion, nor would they interest as evidence for one instant anyone who had himself had a dream and remembered the experience in waking consciousness. The sages and saviors of all times have given us the philosophical and logical bases upon which must rest the determination of the fact of survival as well as the fact of antecedent existences. The path of true experimentation has been pointed out by them, and their testimony is unanimous as to the facts. All these are, or should be, to the individual soul, no more than good and sufficient reasons to follow the path of experiment for himself, consciously and knowingly. They are not "proof." The only *proof* of immortality is the conscious experience of it by the individual. The teachings of Theosophy are not only philosophical, religious and scientific in the highest and true sense of those terms, but they are practical, for when applied as they only can be applied by each individual for himself, he becomes conscious of former existences, of extra-corporeal existence, of other states of consciousness and other worlds of being, in precisely the same way and with precisely the same certainty that he is conscious of this present waking corporeal existence and its surroundings. His area of related knowledge is enormously enlarged, but it is all related knowledge, with no gaps, no flaws, no interludes, no contradictions, no hypotheses negative or affirmative. He *knows,* and because he knows he *enjoys* his immortality. But he cannot transfer his knowledge, experience or enjoyment to another. How could he?

Edmond Holmes is one of the many writers now striving to find some footing on "the other shore" while still remaining of their generation intellectually and psychically. In his book, *The Problem of the Soul,* he has, unconsciously to himself, stated their difficulty in his very title. For there is no Problem of the Soul except in the false idea that Soul is other than ourself. So long as the idea is held that we are one thing and Soul something else, whether something that may be won or saved or lost, or something that is near by, that is contiguous, or even part-tenant with ourself in this body and circumstance, so long will Soul present to us a Problem—or an enigma. Mr. Holmes wrestles with heredity, with environment, with circumstance and education, with religion, science and philosophy, with life and death, good and evil, wandering in the wilderness through many pages, seeking earnestly for a solution of his Problem, but always, like any other hunter lost in the wilderness without chart or compass, traveling in a circle and coming back upon himself and Hope. He does not see that he is thrown back upon himself because himself *is* that Soul which he seeks to understand and explore. He discusses Reincarnation, which he sees to "open a door" but, alas, it does not bring him face to face with Soul because it "does not solve the problem of the Soul's origin." But he does not repine; at least this theory does something: "it throws back the dawn of the Soul's life into so dark and remote a past that the problem of the develop-

ment of the Soul takes the place in our minds of the problem of its origin. Further than this I have not gone and have no wish to go." In other words, his searching has brought him to the point where he mentally realizes the second fundamental truth in Nature: Karma and Reincarnation. He thinks to rest there, but he will find that impossible. Having grasped one, there can be no rest for him, even though he "have no wish to go further", until he finds the other two of the Three Truths and makes the admission which is the fourth of the "Four Noble Truths." As the *Gita* says, having come so far, "the principles of his nature," which are none other than those very Truths themselves, "will compel him to engage" in further search. The mind of man can grasp the idea of Karma and Reincarnation; his intuition alone can perceive the Eternal One Self and our identity with It. "When Buddhi and Manas are joined there is spiritual illumination and the Soul perceives Itself and all things in the Self." Mr. Holmes' book is good for Mr. Holmes and for all others like himself. It is what Patanjali calls "exercise." The rest will come when the Great Admission is made.

We reproduce below an editorial entitled "The Greater War", which appeared not long ago in the Los Angeles *Times*. The doctrines of Karma and Reincarnation are both implied in this editorial—in fact it cannot be understood and fully appreciated unless the reader is familiar with the basis that Theosophy presents. Such philosophical and truly inspiring statements, printed in newspapers of wide influence and large circulation, must be productive of much good, as they assuredly will stimulate thought in some readers at least. To start people to thinking for themselves is really the principal mission of Theosophy—and was the underlying purpose at all times of H. P. B. A few months since, in talking with the Lookout, an old English gentleman who knew H. P. B. well in the early days of the Movement was telling some of the things She said to him, and one of them was this: upon being asked what was the best and most helpful work that could be done for people She answered—get them to thinking for themselves; never mind whether they think as *you* do or not; but start them to thinking.

THE GREATER WAR

When the history of the universe is finally written—if it ever is written—"and every hidden thing shall come to light"—is it not probable that we shall see this present war as a symbol of the greater war within the hearts of men, a physical manifestation of the spiritual struggle that is now being waged by those subtle forces that animate the actions of men? Surely there must be a deeper meaning to and reason for this conflict of humanity against itself than man, in his present state of consciousness, can possibly fathom. It must indeed be a war of "principalities and powers," a war within a war whose issues are not with man, but God. Yet man is not merely the plaything of these forces of light and darkness; he is vitally connected with the struggle; he has an interest in the outcome and, feeling this to be so, he cannot abandon the idea of responsibility. Hence it is that when men are called upon to fight and die for a cause which they believe to be right they do not hesitate, but go forth to meet the foe with all the courage inspired by patriotism, by love of justice and by that inner force that is not based on selfishness, but on the desire for unity and truth. This inner voice man may not disobey, though all the kings and leaders of earth should declare peace among the several nations. Peace will not, cannot be established until right has been vindicated and the brotherhood of man shall be attained. Physical death is an incident; the life and death of individuals is but a means toward the attainment of that wondrous goal which man may not yet see, but in which he will surely have his own good part when all that is base in human nature shall have been eliminated.